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*Changes in the Aspect of Mission Work in view of
Recent Events.*

BY REV. J. EDKINS, D.D.

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1. Deeper Sympathy at Home.

 NE effect of the atrocious massacre perpetrated at Kucheng has been to draw the attention of Christian England with great earnestness to China. At the close of a meeting called by the Church Missionary Society in Exeter Hall, when representatives from the leading missionary societies were present, the whole audience knelt down and sung on their knees the hymn, When I survey the Wondrous Cross. The special subjects introduced into the prayers that evening were: 1. Thanksgiving for our brethren and sisters now with Christ. 2. Preservation of all missionaries in possible peril, the relatives and friends and native Christians. 3. The needs of China and the duty of the Church.

Our friends in England and America are thinking of us with deeper interest than ever, because of what has occurred.

Their action, taken in consequence of the new position of affairs, is much the same as that which the missionaries in this country would advise. They propose to continue to send missionaries to the ports of China, leaving it to the resident missionaries to decide, from their knowledge of the circumstances of the missions and of the state of national feeling in various localities, when recruits should go forward to their stations.

In China has been noticed a feeling that the married families should be called in from all exposed points in the interior. For example, after the Kucheng massacre the Rev. G. Rensch, head of the Basel Mission in Hongkong, sent a circular calling all the foreign members of that Mission to Hongkong till the trouble should pass over. One unmarried missionary remained at his station for a time. When there were signs of trouble the missionaries left at some points. Many still remain, but such are the appearances at present in the province of Canton that missionaries will be arriving at Hongkong and Macao, Canton and Swatow, for some time to come.

2. How far the Vegetarian and other Sects are opposed in Certain Localities to Missions.

What is to be feared at present in Fukien and Canton provinces is attacks on the missions by insurgents who have thoughts of rebellion in their minds. Their cry is, China for China, and they are in direct hostility to the official class. The official class will, in these two provinces, be more and more compelled to make common cause with the missionaries. They may not be inclined for this, but events compel them. They must carry out the Emperor's edicts commanding that the missions be protected. The sects, however, represent a large number of the most active-minded of the people. The sects, so far as they are vegetarian and religious, are not opposed to Christianity. But they are controlled by fierce and unprincipled men ready for revolution, and these men, as late events show, are opposed to the foreigner. They gain an advantage by professing vegetarianism. Many simple-minded persons obey their orders. They secure a large following, and can more readily carry out their plans. It is in this way that the vegetarians have become opposed to Christianity. These sects have been in existence for four or five centuries. They have a basis in the philosophical discussions of the Sung dynasty. These took a religious shape. In their principles there is a mixture of Buddhist, Taoist and Confucian elements. In their ordinary condition the vegetarians are harmless to the state and to their neighbours. But designing men make use of their organization for political ends of their own. The vegetarians then become dangerous, and when they become dangerous to the government they also become, in the present state of public thought, dangerous both to the Catholic and Protestant missions. They cry China for China against the world.

When innocent of political designs the vegetarians become easy converts to Christianity. Thousands of them in various provinces have been baptized. They demand encouragement, guidance, pru-

dent counsel, and may soon be helpful and satisfactory Christians. But when they are misled by venturesome and designing leaders and begin to evince hostility to Christianity, all the facts ought to be made known to foreign consuls and the ministers resident in Peking. The communication of salient facts in these quarters may result in the maintenance of tranquillity in districts where a smouldering fire might otherwise be nursed into a destructive conflagration.

3. *How far the Japanese War and the State of Formosa affect the Prospects of Christian Missions.*

The Japanese will soon conquer Formosa and will protect the native Christians against their enemies. The Japanese desire to see the queue abandoned by the Chinese residents in Formosa, but that desire will probably not be responded to, and it will be more prudent for Japan not to make this a *sine qua non*. It is quite possible that Christian natives, as well as the ordinary Chinese residents, will prefer to shave their heads as they always have done. We foreigners feel more interest in foot-binding. Here the missionary will naturally urge on Formosa Christians to cease from this cruel custom. We all wish to see the little girls emancipated from this unnecessary suffering.

The Japanese war has been the ultimate cause of the Kucheng massacre as it was of the Cheng-tu riots. The eye of the mainland is directed with intensity to Formosa now. Every arrival from Formosa in Amoy leads to letters being written in Amoy to the Shanghai newspapers. Formosa affairs set the China mind in Shanghai thinking, and extreme sympathy is extended by the Chinese to Liu Yung-fu in his hopeless struggle against the military power of Japan. The spirit of rebellion is strengthened by this sympathy for Formosa, and much national feeling is expended in the form of hatred to the Japanese, to the Manchus and to the foreign missionary. In Canton province just now the people refuse to believe after the Japanese victories, that the dynasty will maintain its position, and in consequence the restless part of the population are ready for a revolution.

If we read the Formosa documents at the present time we can obtain a clear idea of what is passing in the people's minds. The telegraph they will not have. Liu Yung-fu thinks it is of no military advantage to have it, and he adheres in all points to the old-fashioned Chinese military system. The telegraph brings no arms or provisions to the army, confuses the minds of those to whom the messages come, and is of no use to a General. He has ordered all the wires to be cut. He will have no foreign drill or foreign rules in preparing for a battle. He is thus plainly conservative to a

hopeless extent, and as he is at present the chosen type to the Chinese mind of a conquering hero, it is too plain that the patriotism of the country is firmly attached to old precedents. The Hunan people, in their dislike to the telegraph, hold opinions of the same class as the patriots who hope to retain Formosa by wearing out the Japanese invader. The people have not altered since Kwan Yunch'ang became their god of war, about three centuries ago. Patriotic hatred of the nation's enemy is to them all important. The tie of mutual fidelity between officers and men takes the place of military skill. They think only of the rough virtues of antiquity as required in a great general, and they forget his want of any knowledge of modern strategy.

4. *The Crisis on the whole is not likely to result in a Foreign War.*

The commotion now prevailing reminds me, of 1853 when the Tai-ping rebellion broke out in China. The country was greatly excited, especially Hunan was the centre of a strongly patriotic movement. For three months Chang-sha, the capital of that province, was besieged in vain. Unable to take it they retired. Then the whole country was shocked to hear that Ya-chow, at the mouth of the Tung-ting lake, was lost, followed by Wuchang and Hankow. Soon after that they were in Nanking, where the rebel chief lived in the large and strong building now occupied by the Viceroy Chang, and twenty-five thousand Manchus were killed. We thought the government of China would not recover from the severe shaking she then experienced. Yet China recovered her prestige, partly through the Hunan patriotism and partly through foreign aid. Here in this province Gordon fought for the Tartar dynasty, and the conservatives crushed rebellion throughout the empire.

The crisis of forty years ago was more alarming to the foreign resident than the crisis of to-day. The dynasty was really in more danger then than it now is. In consequence of this there was foreign intervention then, and the way in which it was brought about was by lending to China the aid of military men, who for the time might take the command of Chinese armies trained by themselves. That was the whole outcome of the dissatisfaction then felt by European governments when they saw China a prey to frightful and hopeless anarchy. The crisis of to-day is not likely to eventuate at present in war against China. But it may lead to intervention on behalf of China, so directed as to help her in restoring peace to the country. China will still keep her autonomy for years to come, and missionaries will be liable to all the unsatisfactoriness of official administration as it has been experienced in China

for a long time past. The largeness of the indemnity renders peace a certainty. The missions will, if this view is correct, be still conducted for the next few years under the existing treaties. In this respect the change in the missionary outlook is not great.

5. *The Element of Personal Danger.*

Since the 31st of July, when the massacre of our brethren and sisters of the Church Missionary Society took place at Kucheng near Foochow, we have all felt that the life of the missionary is one of more perilous uncertainty than it seemed to be before. Mr. Morgan told me that at Si-an-fu a foreign missionary went to consult the Mahommedans in that city regarding the rebellion in Kan-su. A Mahommedan of good position replied to his inquiry, Would foreign missionaries be in danger? that they would be in no danger from Mahommedans, if they came, but he did not know what the Ko-lau-hwei might do. In the disturbances of the north-west at present the Mahommedan influence is the predominating one, and the people of that religion are not inclined to persecute Christianity in China so far as we know. The Mahommedans are themselves at a discount in the opinion of the Confucian gentry. The Mahommedans make common cause with Christians in opposing idolatry, and in much of their theology they resemble us. Like us they hail from the West and feel that the home of their religion is in the lands from which they come. The result of this is that they are more inclined to be friendly with us than to assume a hostile attitude.

It was so with the Tai-pings; on account of the Christian origin of that rebellion it was safe to travel among them, as I myself found when I went twice to Soochow and once to Nanking at a time when the Tai-pings were in possession of those cities and of all the country round. Everywhere were to be seen burned towns and dead bodies, untilled lands and tenantless dwellings. On we went along deserted canals. There was no fisherman at the weir, no water buffalo to turn the oil press. The hum of the spinning wheel was silent. You might meet an old woman occasionally, who called you Ta-wang, and lived by selling cakes. The whole country had an uninhabited look. The holders of property had fled to wait for better times, or never return at all. In the towns where fire had not completed the work of destruction the young Tai-pings would assemble. I remember in one case noticing them uniting to throw down some remaining high walls by means of ropes and pulling hard. There were plenty of foxes and pheasants and other wild creatures living in the wilderness which the coming of the Tai-pings had made. But desolate as everything was there was no personal danger to the missionary.

At that very time when the Tai-pings were friendly the Nien-fei were hostile, as was shown near Chefoo by the unprovoked murder of two missionaries who visited them at a locality in the interior about one day's journey away from Chefoo. Messrs. Holmes and Parker, of the Southern Baptist Mission and the American Episcopal Mission, were the victims on that occasion. They went to them with a kindly purpose, but the Nien-fei treated them as enemies, and took their lives. This was the painful result of showing too great confidence in the good nature of the Chinese. Because the Tai-pings or the Mahommedans have given missionaries a hospitable reception it is not safe to conclude that the heathen population of China, with arms in their hands, in a time of excitement will show us the least mercy. The British and Foreign Bible Society has among its records the disappearance of Johnson, an English colporteur, who was accompanied by an amiable convert of my own from Shanghai. He was a Shanghai man, and had been first a house servant and then a Bible colporteur. They were attacked and killed in a village in northern An-hwei by one of the gentry of the place with his myrmidons. The matter was hushed up. A few years after we heard in Peking that a Roman Catholic priest in An-hwei had been told by his people the particulars of the murder of Johnson and his assistant, and this was the first explanation we received of this mysterious disappearance. The dark places of the earth are full of the habitations of cruelty. The Christian religion throws light on men's relationship to each other, and so also does Judaism and Mohammedanism. Where there is no religion men hate each other and slay their neighbour without a cause.

In future it cannot be said there is no danger in China. There is danger to the foreigner, especially in times of popular excitement. The native police and soldiers cannot be depended on to act with energy or kind feeling. The officers of the government cannot be depended on either; they are unwilling to resist the people. They dare not show friendliness to the foreigner, because they make themselves unpopular by so doing with their own class and with the people at the same time.

6. *Hatred of the Foreigner is proved.*

The atrocious massacre in Fokien more than any other event has given a peculiar character to the present year, and will in future be classed as a fact of a typical nature. The enmity felt against Christian missions is shown by this event to be real and deep. The people have a great love for their own country and its institutions. Chinese education favours this kind of prejudiced disapproval

of everything foreign. They do not like to admit that foreign sciences, for example, are not of foreign origin. They take for granted the perfection of Chinese institutions and answer our claim when we ascribe perfection and heavenly origin to Christianity by a counter-claim for their own system.

It is this hatred felt by many that necessitates great prudence on the part of missionaries. This prudence is to be shown in retiring where unfavourable rumours begin to be spread abroad. The first duty is to inform the consul; the second duty is to listen to the consul's advice.

7. *Cheering Prospects exist in spite of the Adverse Events.*

The circulation of our literature is greatly increased. Many more Bibles and Testaments are sold. The Emperor himself has bought a copy of the New Testament, and the Empress-Dowager has accepted one. Our Bible and Tract Committees report most favourably. There is a promising anti-foot-binding movement on foot. The number of Christians educated in schools is greatly increased. There are more men of reading among our native preachers than there were before. The native newspapers are coming more under our control. The number of our converts who can write instructively in our journals is increased. There are more good preachers than there were. It was possible to send recently from a Shanghai mission an able speaker in the English language to take part in the anti-opium campaign. Men join us now who have studied mathematics and surveying, and appear to see things with the European eye. The number of our converts is increasing in an accelerated ratio.

8. *Conclusion.*

The days of the martyrs are recalled by the event of Kucheng. The death of Williams, the martyr of Erromanga, the faithfulness of the Malagasy who were burnt to death and thrown from a high precipice for their religion at the command of a cruel queen, are impressively described in the story of the London Missionary Society by Sylvester Horne. I think too that Heber's martyr's hymn beginning, "The Son of God goes forth to war," is sung oftener in our assemblies than it formerly was. The last verse says:—

A noble army, men and boys,
The matron and the maid;
Around the Saviour's throne rejoice,
In robes of light arrayed.

It began to be sung as a hymn about 1860, I think, possibly because of the Madagascar martyrdoms. Now we have a new exemplification of it. Among the martyrs were little children that had gone out to pick flowers for their little brother's birthday.

Among the ten persecutions, that of Diocletian was the severest, the bitterest and the last. May we not hope that we have arrived at the beginning of the end? Is not the hand of God seen in the course events are taking? Never before was mission work spoken of in leading London newspapers with so much of sympathy and goodwill. Colonel Denby's tribute to the usefulness of the missions is worthy of appreciative remembrance.

The missions are to continue, and Christian women will still take part in the good work of teaching China how to become a truly moral nation with a truly worthy creed. It is possible there may be no more slaughter of missionaries or of missionaries' wives and children. God grant it may be so. But it is a long process to leaven so vast a population with brotherly kindness and charity, and there may be troublous times yet. But as I passed along the way to-night* the moon was shining brightly in the sky. I thought, Here is an emblem of what will be in China. The light of the moon typifies the natural knowledge which the Chinese possess. To-morrow the sun will rise. Who is the sun? It is Jesus, the sun of righteousness, who will rise upon China with healing in His wings.

The Spread of Vernacular Literature.

BY REV. J. A. SILSBY.

[American Presbyterian Mission.]

THE reign of High Wên-li in the literature of China is nearing its close. The "Classical" style is yielding to that of the more simple and sensible Easy Wên-li; but this also must yield—is yielding—to the still more simple and sensible Mandarin and other vernaculars. The progress of vernacular literature in China, as in Europe, will, in all probability, be closely connected with the circulation of the Scriptures. The Bible in China will, no doubt, in time become as great a power in literature, morals and religion as it has already become in England, America and Germany, and it is a matter for thanksgiving to know that the Bible is being extensively printed and circulated in the language of the Chinese people. The circulation of the Mandarin Bible is already very much larger than that of the Classical and Easy Wên-li combined, while considerable progress has been made in other vernaculars. The publications of the past year by the three Bible Societies are as follows :—

* This paper was read at the monthly meeting of the Shanghai Missionary Association.

Bible Publications for 1894.

	Bibles.	Testaments.	Portions.	Total.
Mandarin ... ..	...	15,900	539,000	554,900
Easy Wên-li ... ..	...	5,100	191,600	196,700
Classical	2,700	9,120	173,000	184,820
Character Vernacular } other than Mandarin }	3,875	275	42,450	46,600
Romanized Vernacular ... ..	...	...	6,700	6,700
	<hr/> 6,575	<hr/> 30,395	<hr/> 952,750	<hr/> 989,720

The chief agent in this reform is the American Bible Society, which published 333,000 of the 554,900 Mandarin Scriptures and 49,200 of the 53,300 other vernacular Scriptures. Next comes the National Bible Society of Scotland with 128,000 Mandarin Scriptures; the more conservative British and Foreign Bible Society publishing only 93,900 Mandarin Scriptures during the year, but excelling the others in its classical publications. While the number of Scriptures published by the Societies exceeds the actual circulation, yet the proportion of sales would give a still more favorable showing on the side of the vernacular as opposed to the Wên-li. The exact numbers cannot be given.

The Bible Societies have published the whole Bible in Mandarin, in Foochow and Canton character vernacular and in Amoy Romanized. The New Testament has been published in Shanghai, Soochow, and Hakka character vernacular, and nearly all in that of Swatow. *Romanized editions* of the New Testament have been published in Ningpo, Shanghai, Taichow, Hakka and Mandarin vernacular, and portions of the New Testament in the dialects of Swatow, Foochow, Soochow, Hainan, Hinghua, Wenchow, Chaochow, Shantung and Peking.

There are no data at hand for a full exhibition of the work done in other lines than that of Bible publication, but a complete catalogue of literature published in the various vernaculars would open the eyes of our sinologues with astonishment. Educational works, as well as religious books and tracts, have long been published in the vernacular, and now comes the weekly newspaper in a language that can be read with pleasure and profit by those of limited education as well as by the scholar, influencing the hearts and lives of the people as Wên-li can never do. The time is rapidly drawing nigh, if it has not already come, when the wise man who wishes to reach the largest number of Chinese and influence them for good will write, not in Wên-li, but in Mandarin, or even in some less extensive vernacular, in preference to the Wên-li.

Topics suggested for the Week of Universal Prayer.

January 5—12, 1896.

Sunday, Jan. 5.

SERMONS.

"But the Comforter, the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John xiv. 26.

Monday, Jan. 6.

THANKSGIVING AND HUMILIATION.

Praise and Thanksgiving: For all temporal and spiritual mercies in the past year; to individuals and families, as known only to themselves; to nations, in the very general prevalence of peace and the close of the great Eastern struggle; to the Church of Christ, in the continued spread of the Gospel.—Ps. ciii. 2; Ps. cxvi. 12; Eph. v. 20; 1 Chron. xxix. 13.

Humiliation and Confession of Sins: Of omission and of commission; of heart sins.—Rev. ii. 4; iii. 15.

Prayer for Forgiveness and for growth in grace and in the experimental knowledge of our Lord and Saviour, Jesus Christ.—2 Peter iii. 18; Ps. xxv. 7.

Tuesday, Jan. 7.

THE CHURCH UNIVERSAL.

Prayer for the whole Church of Christ, that she may be evermore rooted and grounded in Him, and thus attain more fully to a perfect unity of faith and knowledge through the indwelling power of His Spirit, and thus be separate from the world which lieth in the Wicked One; that the rationalism and superstition now so prevalent may be arrested, and the Church be prepared to welcome her returning Lord.—Eph. iii. 14—19; Gal. v. 22.

Wednesday, Jan. 8.

NATIONS AND THEIR RULERS.

Thanksgiving for the special blessings enjoyed in many lands by the Church of Christ during the last half-century.—Ps. xcv. 1—7.

Prayer in each nation for its ruler and for those who make and administer the laws.—1 Tim. ii. 1—4.

Prayer for subjects, that they may honour God in the observance of the Lord's Day, that they duly render unto Cæsar the things that are Cæsar's, and that they seek the advancement of temperance and purity; special prayer on behalf of all who are suffering for Christ's sake; that righteousness may be promoted in all lands; and that thus the time of universal peace may be prepared.—Titus iii. 1; Rom. xiii. 7; 2 Peter i. 5—6; Rom. xii. 10—15; Isa. ii. 2—4.

Thursday, Jan. 9.

FOREIGN MISSIONS.

Praise to God for the increasing recognition, among all branches of the Church of Christ, of their obligation in this matter; for readiness on the part of individuals to obey the call of the Holy Ghost; for the fidelity of some even unto death; for many open doors and tokens of the Divine blessing.—Rev. vii. 9—17.

Prayer for the "Messengers of the Churches"; for the manifested Presence and power of the Holy Spirit; for all on whom the responsibility rests of sending forth Missionaries; and for increased liberality and sympathy among the Home Churches.—John iii. 6—8.

Friday, Jan. 10.

HOME MISSIONS AND THE JEWS.

Praise for enlarged interest shown in these Missions, and for the Divine blessing attending them.—Mark. xii. 36—37.

Prayer for all Christian Evangelists, City Missionaries, Bible Colporteurs, and for Missions among Soldiers and Sailors.—Matt. xxii. 9—10.

Special Prayer for God's Ancient Israel, that there may still be "a remnant" saved, until the fulness of the Gentiles having been brought in, "all Israel shall be saved."—Rom. xi. 5—8 and 25—27.

Saturday, Jan. 11.

FAMILIES AND SCHOOLS.

Praise for the blessings of family life, and for the young who have given their hearts to the Lord.—2 Tim. i. 1—5 and ii. 1—2.

Prayer, that much grace and wisdom, with humility, may be granted to all members of professing Christian families, that, obeying the precepts of Scripture, they may richly inherit the blessings promised to children brought up in the fear and love of God.—Gen. xviii. 19; 2 Tim. iii. 14—17: For Sunday Schools; for Christian Associations of young people; for Schools, Colleges and Universities.

Sunday, Jan. 12.

SERMONS.

"*Let him take hold of my strength, that he may make peace with me.*" —Isa. xxvii. 5.

"*The greatest of these is Charity.*"—1 Cor. xiii. 13.

Is this Antagonism against the Missionary because he is a Missionary or because he is a Foreigner?

BY REV. W. ASHMORE, D.D., *Swatow.*

IT makes a deal of difference which end of a broomstick comes first. The question can be answered. No reasonable man need be in doubt. We appeal to the common sense and fair-mindedness of our countrymen to face the problem and be candid in the answer.

It is said that it is the missionary's unpalatable doctrines which are at fault. Granting freely that the missionary has some truths to utter not in themselves acceptable, it must be admitted that even these are attended with other truths fitted to turn bitter waters into sweet, and they always go together. For a man to be told to repent, and to be told that he has something he needs to repent of is not soothing to be sure, but to be told to repent for the reason that if he does so, for him the Kingdom of Heaven is at hand, and what occasion for irritation is left. The missionary is a bearer of a good tidings message—"good tidings of great joy which shall be to all people" is the way an angel straight from heaven once put it. Unhesitatingly we affirm that the predominant staple of missionary preaching in China is just that.

But in preaching their Gospel of Salvation the missionaries may run across the popular view of idol worship, and ancestral worship, and of Confucianism in so far as it is a religion, or a substitute for one. Yes, there is that possibility. But here let the missionary be heard in his own defence. It is assumed commonly that missionaries go smashing around like a bull in a China shop, thrusting and punching in all directions, as if bent on giving the greatest amount of annoyance possible. That is a calumny. It is true that, now and then, here and there, may be found some ill-balanced, ill-tempered talker who violates the rules of common missionary courtesy, but these are few in number and feeble in influence compared with the body of solid, sober and sensible missionaries. Now note what we affirm in connection with them. Their moiety of influence, though defective so far as it goes, has not sufficed to stir up the anti-missionary feeling that has been manifest in these recent years. Why saddle the missionary body with such an awful charge as would make them all out to be ill-bred and inconsiderate disturbers of the public peace?

We affirm that missionary policy is not to irritate but to make friends, and the missionary going into the towns and villages does make friends. He is politic and civil, he is friendly and affable, he is courteous and dignified, he pays for what he gets, and soon finds he can get credit for anything the shops offer if he has occasion to ask it. In his preaching and argumentation he seeks to be fair-minded and to avoid arousing animosity. Animosity is the very thing he is most anxious to avoid. He wants to conciliate, to gain a candid and hospitable hearing for what he has to offer. He is not such a blunder-head as to spoil his own case by coarseness and vituperation.

And yet, somehow, there is the anti-missionary feeling. So it is—or rather it gets there, from some other quarter. It has a genealogy of its own, and the register is well kept. It is not a case of spontaneous generation but of systematic propagation, and that by the same class of men—the Literati and the Yamên men. If these disturbers of the peace would keep their hands off the missionaries would get along well enough with the villagers.

Be it observed next that it is not zeal for their own religion that animates these Yamên underlings; it is not wounded sensibility for the honor of Confucius that fires up these literati to insatiate hate. The missionary may not have said a word about Confucius. The charge is not made against him that he has. Note that point. And note another one along with it: Yamên officers and literary aspirants and “expectant” officials are not given to religious sentimentalism; it would surprise themselves very much to have such a character imputed to them. They are not zealots, they are not even Pharisees. They are Sadducees. They do not trouble themselves about either angel, spirit or resurrection from the dead. For such doctrines they have a supercilious disdain. If the common people are so stupid as to swallow such things, let them do it—they are only *T'u-jin*—“Men of the Soil,” clod-hoppers or “Country Jakes”—as Western people say—any how.

So far as these specific notions are concerned the Confucian scholar does not care a rap. If occasion requires he can hobnob with a Parsee or a Shinto all day long. At the open ports he does not trouble his brain to ask what men believe. Nor would it be different in the interior if it were not that it is a foreigner that is doing it. It is the foreigner himself that he wants to keep out. If a native were to pass along the street telling a story about a resurrection from the dead of somebody eighteen hundred years ago he would simply curl his lip and hurry on; but when a foreigner does the same thing his wrath is aroused. These foreigners! these hated foreigners!! they have come here also. Missionaries they call themselves, but what is a missionary one way or the other? Allow them to stay and others will come, and by and bye we shall have Consuls, and Consuls will have gunboats, and trouble with the foreigners will begin. It is along that line that a true explanation is to be sought.

“Spiritual agents for spiritual work” is the first qualification to be laid down by every missionary society, says Edward A. Lawrence.

A sound body, a trained mind, linguistic talent, and common sense, a rounded character and a loving heart, clear, firm faith and consecrated piety—these constitute fitness for the mission work.—Edward A. Lawrence.

*The Need and Training of Native Agents for Mission Work.**

BY REV. WM. H. LACY, A.M., B.D.

[Methodist Episcopal Mission.]

IN considering the question before us to-day it is not in my thought to discuss the question as to whether we need Native Agents, but rather to emphasize this need as being omnipresent in our work.

I. It is axiomatic that the millions of China who now sit in a darkness of which we foreigners have but little conception must be brought into the light of the Gospel by converted Chinamen. In the early conditions of our work the foreign missionary necessarily worked alone and at great disadvantage, but in Fuhkien that time is now past, and if we are wise we shall utilize to the fullest extent possible native agents for carrying on the work.

Recent issues of the *CHINESE RECORDER* and other missionary journals have contained articles deprecating the amount of time and energy given by missionaries to educational work. This is not a new movement however. In 1869 the *RECORDER* contained an article from which I quote the following: "Preaching . . . is now . . . and ever shall be during this dispensation the greatest power in God's hands for the conversion of sinful men . . . There is a tendency to undervalue its importance and to delegate some of its work to hospitals, or schools, or to make it dependent on these for its success. . . None of us should shirk the duty by accepting in lieu of it some other work." To the first of these statements I respond a hearty amen, for I believe the Chinese, like the Americans and Europeans, are to be brought to Christ by the preaching of the Gospel in all its fullness, depth and breadth. To the second statement I answer a doubt. But from the conclusion expressed in the last statement I most emphatically dissent. I believe the day already has come when too much time is given by foreigners to the preaching of the Gospel to the heathen Chinese. I seriously question whether the most important work of the foreign missionary is the preaching of the Gospel. His most important work is, I believe, to train and equip natives to do this work. I believe this for two reasons. First, the work is so immense that foreign missionaries cannot be provided in sufficient numbers to do more than make a surface impression on the mass of heathenism. Secondly, because of the immense chasm which those most learned in the language and customs of the people find it impossible to bridge.

* A paper read before the Foochow Missionary Union, and published by request of that body.

If I may judge from what I hear from both natives and foreigners successful preachers to heathen audiences are very rare in the ranks of missionaries. This is not due to any neglect or fault on their part, but to the insurmountable difficulties of the language and the very contrarieties of human nature as we find them in the Chinese and foreigner. Few, very few, foreigners understand the Chinese nature, and in an average crowd of heathen listeners very few understand much of what the foreigner says to them. Did I speak from my own experience you would not doubt my words, but this is the testimony of men who have given years to this kind of work. The late Dr. Nevius after over thirty years of labor said: "We soon find that the natives throng around us not so much to hear us as to stare at us. . . . We soon learn. . . . that the crowd we have been addressing have in reality understood but a small part of what we have said." Rev. Arthur Smith, out of a varied and extensive experience, gives his testimony to the same fact. He says that in an average heathen audience "95 % are farmers, small tradesmen, coolies and loafers. . . . The presumption is always against the foreigner. It is supposed *of course* he cannot be understood, that what he says is *of course* of no practical importance. . . . There is invariably a total lack of any sympathy between speaker and hearer. . . . The bulk of the audience are in a condition of perfect intellectual torpor. . . . The Chinese rustic. . . . knows something about eating and something about the struggle for existence. . . . upon other topics his mind is bare. . . . was apparently created bare." Both of these workers also bear testimony to the disadvantages the foreigner meets with because of the language. The former says: "The difficulty which the Chinese have in understanding our preaching is further increased by their entire ignorance of Christian ideas and terminology." The latter says he finds in the language a "lack of capacity for conveying Christian truth, owing to its being full to the saturation point of heathen associations."

For these reasons therefore the Chinese are better adapted to preach the truth to their own countrymen, and the sooner they are properly prepared for this work, by so much the sooner shall this nation acknowledge the King of kings and Christ the Saviour. Even in pioneer work I doubt if there are now any fields within the empire where the evangelistic preaching cannot best be done by Chinese missionaries. In some places the presence of the foreigner with the native will be advantageous; in others, especially where opposition to Christianity as a foreign religion is strong, the native can better carry on the work.

I shall not enter into a discussion of the question as to whether it is wise to employ native agents supported by foreign money, but will most emphatically take the affirmative. Excesses may occur, as

they do in all methods of work, but I believe we must guard against excesses and press forward to the further development of our present system of supporting native agents more or less by foreign funds. The time is most opportune for a large development of our work, and for the present this is possible under no other method.

For some time the conviction has been growing on me that our work is too diffusive. Until the body of foreign missionaries can be considerably increased I believe less efforts should be made towards extending our work, but much more towards intensifying and developing the work within the ground already covered. Dr. Sheffield was once asked how long it takes to convert a Chinaman, and the reply was, "four generations." If you doubt the accuracy of the reply there is nevertheless enough of truth in it to suggest the importance of more thoroughly developing and training the thousands of nominal Christians within our Churches and bringing the Gospel to the millions of heathen who are accessible from the present centres of our work. This can be done only by greatly increasing our force of native workers and giving them better training for their work. Many of the miserable failures that might be recalled can be attributed to careless training or utter neglect of the workers after they were dismissed from the schools in which they were supposed to have been trained.

II. From a study of Church History one cannot but be impressed with the thought that the spiritual life of the Church is dependent on education; the decline of the latter is sure to be followed by the decay of spirituality. Let us see to it then that the young Church in China shall be an educated Church, and this by all means through a Christian education. For the sake of convenience I would divide our schools into three classes: Primary Schools, Training Schools, and Colleges, giving special attention to the training schools.

1. Perhaps all will admit that the native system of primary schools should not be tolerated by our Christians, even though they were able to meet the expense of them. Christian day-schools are necessary, and these too in large numbers for the training of the children of the Church and as evangelizing agencies. If they do not reach out and take hold of heathen families, getting at the children as we can in no other way, they answer but half their purpose. For this two-fold object they must be attractive and Christian. If they are attractive, because of the ability of the teacher to instruct the children in the elements of Western education as well as in the Chinese classics, they will be popular among the heathen, in spite of their Christianity; and if they are thoroughly Christian they will be of untold value in moulding the plastic minds of the children and teaching them not only to commit but also to follow Christian truth.

Such schools we cannot have without properly trained teachers. It is not enough that they teach Christian books; these books should be taught by Christian teachers. I have not yet recovered from the shock which I received soon after I arrived in Foochow (I hope I never may), when I learned that we were employing heathen teachers in our mission schools. Permit me to quote in this connection from a paper presented to the Foochow Missionary Conference in 1868 by Rev. L. B. Peet. He says: "The employment of non-Christian teachers with their heathen books in mission schools is a compromise on the part of the missionary which does discredit to him and to the Christianity which he professes to teach." He goes on to say that after twenty-five years' experience with such schools he can but look upon all he had done for them as "to a great extent lost labor." He says: "When I call to mind God's declared hatred of idolatry and of heathenism in all its forms I feel deeply convinced with a most solemn conviction resting upon my soul that here is mainly the cause of all our disappointment in respect to our mission schools, viz., the employment of this heathen element in teaching God's word to sinful men. Therefore as I value his favor and blessing I should not dare to repeat the course which I formerly took, so far at least as to employ a heathen or non-Christian teacher to commence or to carry on for any great length of time a mission school." I am more and more convinced that this is the right position. The rule of the Methodist Mission that we employ "only Christian teachers or those well disposed toward Christianity" is a doubtful experiment. I consider it as an unholy compromise. What is the influence of such a teacher on the pupils? It is difficult to tell, but I fear it cannot be helpful toward Christian development. A heathen's love for the "foreign dollar" will deceive the most careful into thinking he is "well disposed towards Christianity." I believe a heathen teaching the classics in our school of theology would be less injurious to the cause than in a school of children where there are no Christian teachers associated with him. Neither do I favor the employment of merely nominal Christians,—raw material. They will often prove equally hurtful, or at most no more helpful to the cause. Every teacher placed in charge of a mission school should be a *trained* teacher, a *tried* Christian. Even then we shall be deceived occasionally by some unfaithful ones who may have won our confidence; but the evil will be reduced to a minimum. Our day-schools are far less under the missionary's care than are our boarding-schools, and for this reason even greater care should be exercised in the selection of the teachers appointed to them.

2. Too much importance therefore cannot be placed upon the necessity of a training school for day-school teachers,—a normal school, if you wish to call it such. With the small supply of trained teachers in our own mission I question whether it would not be wiser to close some of our day-schools and use the funds in maintaining a proper training school.

In having failed to develop a first class school of this character I believe the Mission has made a serious mistake. I am not fully informed as to what our sister missions are doing along this line, but I believe our Anglican friends take the lead in the training of day-school teachers. We planned such a school in our mission six years ago, but it is not yet a reality, though I believe a beginning has been made this year in sending out a few pastor teachers from the so-called preparatory department of our theological school. But I believe this school should be entirely distinct from the theological school, having the normal idea most prominent. I must congratulate our W. F. M. S. sisters that they are far ahead of the gentlemen in the training of Christian teachers and developing genuinely Christian day-schools. The higher department of their boarding-schools for girls is a good suggestion as to what our normal schools should be for boys. They have labored under special disadvantages in a land where popular prejudice was against the education of women, and yet they have been eminently successful in the development of schools in which girls are trained to go out and take charge of the country day-schools.

The day-schools scattered all through our work and the district or lower grade boarding-schools should be feeders to the normal school, the brightest boys being sent there for further training. In grade it should be a genuine "high school." The course should include instruction in all the Christian books used in the day-schools, including a thorough study of such portions of the Bible as are generally taught. The students should be given a clear understanding of the vital truths, so that the Bible study in our day-school should not be a mere memoriter exercise. Besides this the elementary branches of Western education should be taught, including arithmetic, geography, physics, physiology and history. Such a course will enable our teachers to command respect in the villages where they may go to labor, and will make the schools attractive to many heathen who would otherwise discard them, if they did not *despise* them as "foreign religion schools."

Let the pupils attending these training-schools provide a large part of their own expenses. Let there be no attractions for such as seek "free rice." Invite only those who have a desire to fit themselves for future work and are willing to pay a large part of

their personal expenses,—no tuition or room rent but all personal expenses. Special provision might be made by a system of scholarships for needy students who are eminently worthy. A forcible illustration of the possibilities of this method was given in the *RECORDER* last year in the account of the Hang-chow High School, which was established nearly fifty years ago, in which all instruction is given in Chinese. This report stated that the students pay \$25 a year for tuition, including board, and in addition they “find their own clothing, bedding, traveling expenses, writing material and native books; text-books on Western studies are furnished at half price.”

A mission as large as ours should have at least one large school, or two or three smaller ones to supply the teachers we need. Not only this, but if it be properly managed God will call from among its pupils some whom He would use in the ministry, even though they may not have entered the school with any other idea than to prepare for teaching. Less often will improper candidates present themselves for admission to the theological school if the preparatory training be done in a so-called normal school.

3. For theological training I would suggest a three-fold course, so arranged as to meet the wants of three classes of students.

(1.) A Biblical course for the training of evangelists, pastors, teachers and colporteurs. This should provide perhaps one or two years' special instruction in the Bible and kindred subjects for such persons as are clearly called to do special work for God, but who for some reason cannot take a full theological course. Some who would go out as pastor-teachers need such a course to supplement the normal training course. Others who might work as colporteurs or evangelists need special training which would largely correspond to the training our ladies give to their Bible-women and deaconesses. Some who are too far advanced in life, or lack sufficient mental ability to take a full theological course, might thus fit themselves to be abundantly useful in the Lord's work. Two such young men were in our preparatory class two years ago, and though lacking sufficient mental calibre to take the full theological course, are now doing excellent work, and are efficient and zealous.

(2.) Another special course should be provided for the preparation of Chinese scholars for the Christian ministry. The day is not far distant, I believe, when we shall see numbers of degree men within the ranks of the Christian Church. Let us pray and believe that many of these may be called of God to enter the ministry. Already in our own Mission two or three have felt the call, and give evidence that God is leading them. We should at once make provision for such in our theological schools, so as to give them the

advantages of a thorough Biblical and theological training. The fear has been expressed that the tendency of such men as pastors and preachers will be to "amalgamate the higher truths of Christianity with the lower truths of Confucianism, and so drag Christianity down." There may be this danger, but we cannot afford to shut the ranks of the Christian ministry to the literary classes. It should be our ambition to make it possible for those who have apprehended some of the Gospel truths and offered themselves to Christ to enter upon a course of training which shall enable them to comprehend the blessed truths in all their fulness and potency. Let us then bring them into a training school where a thorough Biblical course under the direction of a devout and zealous foreign missionary may lead them into a personal experience of the deeper truths of Christianity and send them forth trained to wield the sword of the Spirit and do genuine religious work. Proper training can do this under the Spirit's help.

(3.) The third course should extend over at least four years, and should include all that is provided in the two courses already mentioned, and besides a proper amount of instruction in the Chinese classics, as well as some instruction in at least the elements of the Western sciences for such students as may not have passed through the normal school, though that course, as a preparation, would be most desirable for all candidates for admission to the theological school. Let us not fear that a thorough course of training will cool the ardor or destroy the zeal of our enthusiastic young men. This same fear has been felt at home, but the Church there demands trained men, and they are equally necessary amidst heathenism. Whatever may be done towards developing training classes, or even Biblical training schools in different stations, there should be one central theological school for every large mission where a first class, complete and thorough training in Biblical and theological literature may be given by a foreign missionary.

Let me emphasize the importance of special and liberal provision being made for the faculty of such a school. Believing that the preaching of the Gospel is the most important work that is entrusted to man there surely can be no department of our mission work so important as the theological school, and into such a school the best that we have of foreign and native workers should be put to train our preachers and pastors. I believe it will be disastrous to the Church of the future if the responsibilities of our theological schools are placed upon men loaded down with other duties. The position demands, and is worthy of, the full time and energy of at least one missionary and a highly educated and thoroughly consecrated native.

4. Upon the subject of colleges,—high grade schools for the teaching of the sciences, etc., whether in Chinese or English, such as Dr. Mateer's school at Tung-chow or our own Anglo-Chinese College, I cannot now enlarge. Our aim should be to make these colleges training schools in the highest sense of the word; training young men for all available positions in the mission, and outside as Christian business men. If we are wise missionaries we will plan to use the young men whom we have trained wherever it is possible to do so, and save the time and strength of foreigners for work which the Chinese cannot do. Already in our college, theological and boarding-school, the Mission Press, hospitals, editorial work and the ministry, we are realizing good results from the employment of young men trained in our Anglo-Chinese college. So long as the students of the college continue to go out regularly, as they now do, to teach in our ragged Sunday-schools and preach in our street chapels, and at the same time pay all their expenses in the school, I shall have no fear of their proving failures as native assistants in the great work of evangelizing China.

5. Before leaving the subject of schools allow me to mention one more means for increasing the efficiency of native agents; this might be termed a district training class, a thing not altogether new in any of our missions, but an agency which might be used far more than it has been thus far in the Foochow missions.

Is it not possible for every missionary who is in charge of a district to call together once or twice a year, possibly once a quarter, all the workers on the district, lay and clerical, for a week or more of study and instruction in Christian work? This should be something more than a business meeting or district conference; it should be a training class. The preachers who have passed through the central theological school, or the district Bible training school, one, five or twenty years previously, need continued instruction and training such as they cannot get from an occasional visit of the missionary to their station. The colporteurs, local preachers, catechists, helpers and school teachers are deficient in many respects, and a ten days' session once a quarter, or possibly two or three weeks during the New Year holidays, if regularly maintained, would prove of untold value in the equipping of our native agents to be more efficient workers. These suggestions apply equally well to our lady missionaries and their native workers.

6. One subject more, and then I shall be done. A few words as to native agents in relation to medical work. There is a constantly increasing demand for physicians and hospitals in all parts of our work. As the skill of foreign surgeons, the success of foreign trained natives and the efficacy of foreign medicines become wider known the demand will be still greater. The multiplying of our foreign workers in the

out-stations makes an additional demand for physicians. Already the need is beyond the possibilities of the supply for years to come. Our own mission greatly needs physicians for Hing-hua and Ing-chung. Besides this the native Church for two years has been urgently asking for hospitals in Hok-chiang and Iong-bing. The Church at home is slow about sending out physicians. The supply of acceptable medical men seems sadly inadequate, and the home committees know that generally a physician means a dispensary, a hospital, students, etc., involving large and constantly increasing expenditures. The results thus far do not encourage us to believe that our present methods will ever measure up to the demands. Something more must be done to meet the demands of missionaries, the native Church, and suffering millions in heathenism.

Is not the solution to the problem in a better system of training and enlarged plans for using native medical workers? Must not some better plans be adopted for carrying on the medical work, so that the time and strength of the foreign physicians may be more economically used, that there may be fewer constitutions ruined, better assistants trained, more medical centres of work maintained and more medical literature prepared?

Is not much precious time and strength of foreigners wasted in dispensary work? Cannot all dispensary patients first be seen by one or two of the best trained assistants, who shall take in hand all ordinary cases of old sores, ulcers, boils, decayed teeth, common skin diseases, etc., etc., and refer special, difficult or extraordinary cases to the foreign physician at a later hour of the day? Does not the average missionary physician spend more time in the hospital wards than is necessary? Is he not too ready to respond to outside calls which constantly interrupt his hours of study and rest? Can he not entrust more of this work to native assistants? True the patients want the care of the foreigner himself; human nature wants many things it cannot have, and the Chinaman is no exception in this instance. If the missionary be given more time for study and special cases which come to him his fame will spread, and though the hospital at first may be less popular, as his name becomes known the Chinese will be satisfied to come to the hospital which he superintends, to be treated in ordinary cases by assistants which he trains. Broken rest, invaded study hours, constant wear and tear, unfit the foreign physician to do what the natives cannot do, because he too often does what they can do, perhaps as well as himself.

As we look over the field covered by the three missions having their centre in Foochow, what do we find in the line of trained natives as the outcome of all these years of medical work in our many hospitals? Perhaps a respectable supply of tolerably good assistants in the

hospitals with the foreigners; two or three graduates (perhaps one for each mission) who are able to carry on a small hospital temporarily; and scattered here and there a few graduates who are practising medicine on their own account in an unsatisfactory way and entirely independent of the missions which trained them. *These things ought not so to be.* If these graduates from our hospitals are worth the time and money spent on them they are worth more to the mission that trained them than they are to themselves for independent work. If the demand for foreign medicines and foreign trained physicians is sufficient to give these natives a support it need not be a heavy draft on the missionary societies to employ them.

Cannot medical out-stations be opened, a trained assistant placed in charge, and one or two students be given him as assistants as the necessities of the work demand? Let a proper salary be paid and all receipts go into the hospital treasury. If these out-stations are within easy reach of the medical missionary let him give them systematic supervision, make regular visits to them and attend to special extraordinary cases. If they are too far from the hospital for the physician to regularly visit let the station be in charge of the evangelistic or educational missionary who may be in charge of the district. Such missionary may not have had any medical training, but he can see that bottles are labeled, and that the place is clean; he can at least supervise, and the native being in the employ of the mission will recognize his authority, appreciate the responsibility and be benefitted thereby.

Though I am not fully informed as to what the other missions are doing in this respect I am glad to know that the Methodist Mission has made a right beginning, and again it is the *ladies* who are taking the lead. The newly-opened hospital in the city, under the superintendence of Dr. Carleton, is under the care of a graduate of the woman's and children's hospital. She has charge during the absence of the missionary, is paid a regular salary, and the fees go into the hospital fund.

This is a long step in the right direction; but more steps should be taken at an early day. Other graduates are now in different parts of our field, and one or more are about to go out into districts where the demands for medical work are imperative. Let us then all take an interest in this matter and help our medical friends to do more than they can alone.

I wished to say something as to medical workers as evangelizing agencies and the value of native assistants in the preparation and publishing of Christian literature, but the time forbids, and I leave these and other lines of thought for your kindly consideration in the general discussion of the subject which shall follow.

Missionaries and Reprisals.

BY THE REV. R. H. GRAVES, D.D.

Missionary of the Southern Baptist Convention.

THE papers are full of criticisms on Minister Denby, the American navy and the missionaries in China, on account of the destruction of property and loss of lives of missionaries through Chinese rioters. One would almost think that the less acquainted with China an editor is, the better qualified he feels himself to be to give advice. I do not believe that any blame attaches to Minister Denby, who is a most efficient officer and friendly to missionaries, nor to the navy, for, whatever their personal feelings toward the mission work may be, our naval officers are always ready to do their duty in protecting the lives and property of American citizens. Missionaries, too, have counted the cost in going to such a people as the Chinese, and know very well that being in the advance wave of Western influence, they must bear the brunt of the anti-foreign hostility of the ignorant masses of the Chinese.

Some papers are calling for reprisals, and a telegram is published saying that the American residents of Tientsin are demanding reprisals on China. By reprisals I suppose they mean that when American lives are lost, or property in the interior is destroyed, some place accessible to our gunboats should be seized or some Chinese property captured. Even if some missionaries under excitement of the dastardly murder of their brethren should sign such a demand, I do not believe that it is the conviction of the missionaries as a body.

What is needed is *local punishment*. Let the Chinese learn that "who breaks, pays." The Chinese government is under a great strain at present, and those best acquainted with the facts know that, owing to its deep humiliation from the late war with Japan, its own subjects have become alienated. The riots are probably as much anti-dynastic as anti-foreign or anti-Christian. The enemies of the Tartar dynasty are anxious to have the present government involved in difficulties with foreign nations. By attacking missionaries they gratify at once their cowardly instincts of injuring the weak with no risk to themselves and their anti-dynastic as well as anti-foreign and anti-Christian feelings.

What is needed is *local coercion*. This may best be accomplished by insisting on several things from the Chinese government.

1. That all trials for the destruction of foreign lives and property should be before a *mixed commission* composed of Chinese officials sent direct from Peking and the diplomatic or naval repre-

sentatives of the nation whose nationals have suffered. This is a just demand ; for the Chinese officials have proved themselves so full of duplicity and anti-foreign feeling that they have forfeited all claims to be trusted. Witness the conduct of Chang Chi-tung in the case of the Sung-po massacre. Even the higher authorities issue proclamations which they know will be seen by foreigners, while they may issue *secret instructions* to the officials of a very different tenor.

2. Indemnity should be demanded from the local officials. The Chinese way of dealing with an official whose accounts are short is to deprive him of rank, but retain him in office for a stipulated term until he makes up the deficiency. Let an official understand that if he permits an anti-foreign riot in his jurisdiction he immediately forfeits his rank and chance for promotion until he pays over the amount sufficient for indemnity for loss and cost of investigation, and he will be slow to encourage or allow riots, as so many mandarins do now. If he fails to make the reparation within the required period, let him be degraded and be forever ineligible for office. Where the people of a town know that they themselves must pay for the destruction of lives or property in a riot, just as an American city would have to do, they will be slow to permit one. But when the general government pays indemnity the villagers or people of a town or city are none the worse off, and do not feel the punishment.

3. Let the local literati who are proved to be connected with the riot be at once degraded and forever excluded from attending examinations. The gentry or literati are usually at the bottom of most of the anti-foreign difficulties. They represent the old conservatism, and are much less advanced in their ideas than even the mandarins who know that foreign nations have some power.

A life of nearly forty years in China has given me some acquaintance with the Chinese, and I feel that reprisals are not needed, but I am persuaded could create much unnecessary ill-feeling. The Chinese are very clannish and provincial, and could never understand the justice of a policy by which the innocent would suffer while the guilty would escape. They have seen enough of this under their own officials. Let the pressure be brought to bear on those who are guilty either of active participation or blameworthy negligence, and the demands of justice will be satisfied.

Missionaries take risks, relying on God for protection ; but while we are required to take passports, and the government guarantees our safety, we cannot ignore the fact altogether. I am persuaded that general reprisals would work injury to the mission cause.—*N. Y. Independent.*

In Memoriam.

THE REV. R. S. AND MRS. STEWART.

THE terrible blow which has fallen on missionary work in the Fuhkien province, and which has almost stunned every English heart in China, has brought into prominence one of the most retiring and at the same time one of the most able and useful men in China.

Robert Stewart was reading for the bar with no thoughts of Sinim nor many of Sinim's God when he was drawn one evening into the Rev. Evan Hopkins' Church at Richmond; here he met God, and in one short hour the aims of his life were changed. Nowhere was the news of the conversion of Robert Stewart more welcomed than in the Singly family in Dublin.

Mrs. Singly is well-known throughout Ireland for her love and zeal in earnest work among the Roman Catholics, and her orphan homes have been the salvation of thousands.

In scenes of work such as these Miss Louisa Singly, who afterwards was so well-known to many as Mrs. Stewart, was brought up.

Mr. Stewart after his conversion gave up his reading for the bar and took a brilliant course through Trinity College, Dublin, and then consecrated his all to the Master for China.

Mr. Stewart was married shortly before leaving England, and sailed in the autumn of 1876.

When he arrived the work of the C. M. S. was still in its infancy. During Archdeacon Wolfe's absence, and while the mission was seriously undermanned, many districts were under his charge, and he was indefatigable in his itinerations.

Mr. Stewart had charge of the educational work for some time, and many a man, who was then a boy in the school, acknowledges his deep debt to his firm but loving hand.

After an illness that brought him close to death's door he went home, and had a long tedious recovery, but as soon as he was at all fit he was about hither and thither pleading for China, and was greatly used to draw out personal offers. Mrs. Stewart too was a constant speaker, and those who have heard her once could never forget it.

It was entirely owing to the representation and influence of Mr. and Mrs. Stewart that the Church of England Zenana Society took up women's work in the province. At present, counting our sisters who have just laid down their lives, there are thirty lady missionaries of this Society in various parts of the province, and a

large proportion of these have first consecrated themselves for China at one of either Mr. and Mrs. Stewart's meetings, or as the result of personal conversation.

One of our lady missionaries told me the other day that the Stewarts used to keep a prayer-list to remember in earnest prayer those who, while willing to come out were prevented through opposition of parents or other causes, and added that she herself was on this list for over two years before she came out. After a short time of further work in China the Stewarts were again obliged to return, and so severe was his sickness that it seemed that, even if spared, he could never again do any hard work; but much prayer was made in many places, and he firmly believed his wonderfully complete recovery was really owing to this.

After Mr. Stewart's recovery many greatly interested in the work of the Church Missionary Society in the Australian colonies asked the home Society to send out a deputation, with the result that Mr. Eugene Stock, the editorial secretary, and Mr. Stewart went.

Following in the steps of the Rev. G. Grubb, the well-known missionary, and his party, their appeal to practical consecration was specially well timed, and God greatly used their visit. "Associations" sprang up in every colony, and seven or eight are actually now in the field as the result; among the Australian missionaries were the two Miss Saunders, who were killed at Hua-sang, and who first decided to offer for China on hearing Mr. Stewart's first sermon in Melbourne. Mr. Stewart returned from this difficult service none the worse in health, and this clearly pointed to the door being open once more for China. On their way to China Mr. and Mrs. Stewart took a tour through Canada on behalf of the C. M. S., with the result that here too "Associations" have been formed, and the first Canadian C. M. S. missionary to China (D. V.) sails this autumn. Only a short time ago Mr. Stewart was talking to me about deputation work; his idea was that a deputation should certainly tell of the work being done in his field, for it was not fair to call a meeting, say, to hear about China and then hardly say anything about it; but still personal consecration of self, money, and work must be the meeting's ultimate aim. With no pretensions to be a popular speaker he was perhaps one of the most useful because resultful of any deputation the C. M. S. ever had.

On again arriving in China Mr. Stewart was appointed to take up the important districts of Ku-cheng and Ping-nang in the southern part of the north of the province, districts over half the size of Wales and more populous, where there was an important native Church, numbering over two thousand. Mr. Stewart was led on coming out this time to adopt native dress and to do everything

in his power to bridge the chasm between native and foreigner as had the lady workers who were already there.

In his quiet earnest way he threw all the enthusiasm of his being into the Ku-cheng work ; doing everything in his power to press self-support, believing firmly that foreign money was more often a curse than a blessing to the native Church.

With a happy mixture of firmness and love his administration of the Church in Ku-cheng must leave its mark there for all eternity.

His interviews with natives about the work always sent him to his knees, and his power in prayer was the greatest secret of his life.

While being an excellent judge of native character he relied not a little in trusted natives, and was greatly influenced by them.

People who met him at first were apt to think him a little stern, but this was merely manner; while never allowing himself knowingly to be humbugged, few, if any, missionaries had a deeper love for the Chinese.

A special feature of his work was the interest and pains he took about day-schools ; in England he collected funds to support a large number ; there are nearly two hundred of these schools connected with the C. M. S. in the Fuhkien province.

He was a warm supporter of the Romanized, and to him Foo-chow Romanized, as far as it has advanced, owes more than to anyone else.

In addition to his work at Ku-cheng he was the Hon. Corresponding Secretary of the Zenana Society's ladies, and in this he indeed excelled; he had the work of each sister at heart, and what was more he regularly took the work of each to God.

The home at Ku-cheng was indeed a happy one; anything like friction among the missionaries being unknown.

It was my happy privilege to spend the last week with the Stewarts, and I have never had such a breath of heaven on earth; all seemed so full, so ready, so taken up with the King.

Mrs. Stewart had a peculiarly sympathetic nature, which made her a real mother in Ku-cheng; she seemed so essentially to make her own the troubles of another, hers was indeed a heart at leisure from itself to soothe and sympathise. I never heard a Christian, native or foreigner, say one word against Mrs. Stewart. She threw herself heartily into the work of the boys' boarding-school in Ku-cheng, and her influence was felt there indeed.

Perhaps humility was the grace that shone more than any other in our dear friends who have gone ; both had extraordinary natural abilities and many gifts, but their lives were spent only to reflect their Master.

One felt in their conversation it was God they took you to, not themselves. Mr. and Mrs. Stewart believed firmly in divine guidance, and wonderfully they were led. "God holds the key of all unknown" was a special favorite of Mr. Stewart's, and he delighted to sing, "Then we shall be where we would be." Then we shall be what we should be, etc.

But while God was always first he took a keen interest in the events of the world.

He was specially interested, after the news of the dissolution came by telegram, in reading in the papers the events that led up to it, saying we are like the people behind the scenes and know what is coming.

For the last month he was a keen photographer, finding the relaxation he thus got a wonderful relief to an overcrowded brain.

Any one who ever heard Mr. Stewart say grace could hardly forget it; he used to say, "Bless, oh Lord, this food to our bodies and use us in Thy service;" the emphasis he put on use would linger on the ear long after.

He only desired for himself and others that they should be instruments kept for the Master's use.

We remain, is the thought that is flashing through the minds of most Chinese missionaries at the present. Does not the thought of such lives, crowned with such a death, for aye there is the glorious side to it, call us to look away from the things that shall be shaken, to live more than ever to win for our Saviour in China that which can never be shaken.

Let these lives so lovely in life, and in death not divided, send us to our knees in a fresh consecration, and to our work in an earnestness we have never known before.

"They rest from their labours, and their works do follow them," and their Saviour remains with us.

HUGH STOWELL PHILLIPS.

The Late Miss Cooke.

We take the following from the *Singapore Free Press*, kindly sent us by the Rev. J. A. B. Cook, of Singapore. It is interesting as showing forth the labors of one who was doubtless almost unheard of in China, but who yet has had her part in the great work of rescuing this people.—ED. RECORDER.

WE deeply regret to record the death of Miss Sophia Cooke, who has been for a very long period a missionary in the East. This took place at 5.30, on Saturday morning, the 14th Sept., at the Chinese girls' school, Government Hill, at the advanced age of 78, the immediate cause of death being erysipelas.

The venerable lady, who had been ailing for some time past, was attended to, during her last illness, with unremitting care by Drs. Tripp and Fowlie. When her malady assumed its more serious phase Dr. Simon was called in for consultation. The best efforts of medical skill were used, and although these were effectual in combating the disease for a time, the patient passed peacefully away on Saturday morning, September 14. Miss Cooke has died at a ripe old age. It will be difficult not only to fill her place here in Singapore, but also to form an adequate estimate of the unique place which, for so long a time, she has filled. Only time itself will avail to generate in the public mind a true conception of Miss Cooke's life work here, extending over a period of forty-two years among the many classes of the community in which her large heartedness found an interest.

Miss Cooke arrived in Singapore for the first time in 1853 as an agent of "The Society for Promoting Female Education in the East." That Society is probably the oldest of such as have for their specific aim the Christian evangelisation of women in the East. Miss Cooke came out as successor to Miss Grant, who had begun the Society's work in Singapore in 1843.

Throughout her long and honourable career Miss Cooke has been engaged in mission work amongst the Chinese women and girls, and has been a warm supporter of almost every charitable enterprise in Singapore. Indeed, Miss Cooke was the first to move towards direct evangelistic work among the Chinese. She it was who induced the Rev. W. T. Humphrey to get St. Andrew's congregation to begin mission work in the year 1856, though, some months earlier than the time when the Presbyterians were actually at work, a St. Andrew's Committee to carry out Mission enterprise was formed on June 25th, 1856, but previous to that Miss Cooke had done good work. In addition to the management of the girls' school (Chinese),—the special work of her own Mission carried on more recently with Miss Ryan as her colleague, Miss Cooke has been engaged in many other departments of Christian endeavour. The soldiers, the sailors and the policemen have been Miss Cooke's special care. Those who have been resident in Singapore during the last decade will recollect something of Miss Cooke's work in the Sailors' Rest, Kreta Ayer, which, really founded by her, was carried on until the foundation of the Boustead Institute, when, there being no further need for the earlier institution, it was merged into the Boustead Institute. With the help, in that special connection, of several leading citizens of Singapore, among whom may be mentioned Colonels Dunlop and Tuck, and Major Watson, Miss Cooke's efforts were eminently successful in raising the moral and religious tone of the community.

A loyal member of the Church of England, the deceased lady was also intensely evangelical in spirit and had friends among all Churches and creeds in this cosmopolitan city.

Miss Cooke is believed to have been a native of Bury St. Edmonds, in Suffolk, her father being in business there, and during her 42 years'

stay in the East she had been home only four times, the last occasion on which she visited England being in May, 1893, returning in the early part of 1894. It was known that she had been in failing health for some time, and her end, though not entirely unexpected, came all too soon.

The Life Labour of the late Miss Cooke.

From a number of the *Malaysia Messenger* published over two years ago we quote a full reference to the labours of this deeply-regretted lady:—

It is not generally known in Singapore that the work of this Society in Malaysia was begun as early as the year 1827, when, at the suggestion of a missionary then on the field, a lady named Miss Newell was sent to open work in Malacca. Subsequently another lady missionary joined Miss Newell to assist her in the work, but Malacca has long since been abandoned as a Mission station of the Female Education Society.

Six years later a school for Chinese girls was opened at Singapore, and as China was at that time closed to mission work, a most important outpost was thus gained, for through Singapore China could be reached. To this very day the school then commenced by Miss Grant and continued by Miss Cooke, proves itself an invaluable help to Chinese Missions by training up a body of Christian Chinese women, able to do good work either as teachers and Bible-women, or as wives and mothers of Christian families. Two years after Miss Grant's school was commenced she had the joy of seeing three of her pupils baptised into the Church of Christ. At that time the Chinese were greatly opposed to Christianity, and Miss Grant was often in actual danger of her life. During the ten years of her stay in Singapore, however, a great change was wrought, and when Miss Cooke arrived, in the year 1853, all these difficulties had been removed, and she found not only a peaceful and secure home established, but also a staff of native girls fitted to be teachers, and many houses open to be visited. Three girls were baptised the Sunday after Miss Grant's departure, and the work went forward rapidly in Miss Cooke's hands. Making use of her native girls as interpreters, she commenced Bible-reading in some of the houses, and many women came to these meetings. Noticing that men would often stand outside listening to the Gospel, Miss Cooke was stirred to consider what could be done for the men. The London Missionary Society, which for many years had flourishing Missions in Malaysia, had removed their last man to China about seven years before Miss Cooke's arrival, and the work among the Chinese had entirely ceased, although Mr. Keasberry was still carrying on his work among the Malays and to some extent among the Malay-speaking Chinese. The entire field therefore was unoccupied, neither the Church of England nor the Presbyterian Church making any attempt to reach the Chinese. Accordingly Miss Cooke began to teach two men in her school-room, with the assistance of a Christian Chinaman, the men walking twelve miles there and back every Sunday. The number soon increased to twelve men, and the Church of England chaplain, the Rev. W. Humphrey, becoming interested in the movement advised Miss Cooke to

fit up a small bungalow in her compound (originally built for a billiard-room) as a chapel. Services were held regularly, and the congregation soon increased to seventy or eighty. The simplest Church prayers were selected, and were read by the interpreter, who was required to prepare his notes for the sermon in English, so that Miss Cooke might know what he was preaching. These services were continued thus until the chaplain persuaded his English congregation to employ catechists, after which Miss Cooke gladly relinquished this branch of her work, that it might be carried on by other hands. In like manner the Scotch Church was stirred up to undertake work of a similar kind.

In the meanwhile the work of the Chinese girls' school was progressing, and waifs and strays and various cases of distress were frequently brought to the school by the police and others. At one time six young women were brought to the school from China; two of these became Christians, of whom one died after twelve years of bright Christian life, and the other remains a consistent Christian. In the year 1860 seven little children who had been bought in China by some Malay sailors were taken from them by the police and brought to Miss Cooke's school, where they grew up and became true Christians, and they are now the wives of Chinese catechists belonging to the Church Missionary Society—five working with their husbands in Foochow and two in Corea. Of another batch of six infants, who had been bought for slaves in China, one died soon after her arrival from the effects of the cruel treatment she had received on board ship, and the other five grew up to be true Christians and earnest workers, so that any case of distress could be taken into the school to be put under their care, from whatever scene of wickedness it might come. One of these five workers died of cholera in 1873, and the other four are now the wives of C. M. S. catechists in China. One of the girls who was in the school in Miss Grant's time is now the wife of a missionary to the Chinese in Melbourne. Another girl married a Chinese shopkeeper in Batavia fourteen years ago, and her consistent life has been such as to cause others to bring their daughters, begging that they might be educated here. One native catechist sent to a peculiarly difficult and arduous Chinese-speaking station, where he met with continual opposition, said he could hardly have stood his ground without the support and courage and sympathy of his Christian wife, who has been trained as a pupil in the Chinese girls' school.

Such have been a few of the wonderful influences for good which have gone forth from a school which has never been able to boast of more than about forty pupils, but where the great aim of the teachers has always been to bring the pupils to a saving knowledge of Jesus, and early to instil into their hearts that simple piety for which so many of them have been conspicuous in after life.

In 1861 the beautiful Mission house which still stands on the slope of Government Hill was built. The writer of this sketch as he sits at his study table can see over the paling into the spacious grounds which

surround the house; yesterday the foreground was just a bare patch of brown earth—this morning nearly half the patch is covered with young arrowroot plants which have just been put out, for this useful article of diet is grown and prepared by the girls themselves. Nor is this all, for further back, half hidden by the trees, are evidences that this is washing day; and any morning soon after dawn the girls may be seen busy with their brooms, sweeping the leaves away from the playground and corridors, and busy with the general work of house-cleaning. The cooking and the making and mending of clothes cannot be seen from the outside, neither can the studying be seen, but later in the day when the children come out to play, the familiar choruses of the homeland remind us of our childhood's days, and the evening hymn is borne on the silent air.

Miss Cooke left Singapore for England in May, 1893, and there were many who feared that we might never see her face again; latest reports, however, tell us that she is expecting to return about Christmas. In her absence Miss Cooke has for the second time left the school in the hands of Miss Ryan, who for many years has been with her as a devoted teacher and assistant.

The school is entirely free, the parents being too poor to pay anything towards the support of the children, and the chief source of income is from the sale of articles of clothing and needlework which are sent from England by the friends of the Society.

Educational Department.

JOHN FRYER, ESQ., LL.D., } *Editors?*
REV. JOHN C. FERGUSON, }

Published in the interests of the "Educational Association of China."

Notes and Items.

WE regret to learn of the resignation of Rev. W. A. P. Martin, D.D., LL.D., from the Presidency of the T'ung Wên College, Peking. Dr. Martin came to China about forty years ago, and first became connected with the College in 1864 as Professor of English. In 1867 he was made Professor of International Law. Soon the College was re-organized, and in 1869 Dr. Martin was appointed President, taking the general oversight of the institution and giving instruction in physics and political science. Since that time his connection with the College has been continuous, so that he has given more than thirty years of service to the build-

ing up of an Imperial University in the capital of the empire. His work has been difficult, and has been prosecuted in face of the fearful odds which an effete civilization and an indifferent, if not opposing, officialdom has offered. Only a man of remarkable tact and great executive ability could have succeeded in doing what has been done in this College. A less brave man would have given up long ago in despair, but Dr. Martin has, through his own strong personality, compelled a certain degree of prosperity. Had he been properly supported with money, buildings and appliances he would now have had in Peking a university of the magnitude of the Imperial University at Tokio. No more brilliant or capable educator has ever labored in China, and it is a pity that the government has not rallied to his support. He has published many books, none of which has been more popular or attained a larger sale than his "Evidences of Christianity," which was written during his early life in China. His other books have been: "Natural Philosophy," a translation of Wheaton's "International Law," Fawcett's "Political Economy," "Mathematical Physics," "Chinese Students' Manual," and several additional books translated by students under his direction. This is a faithful record of which no true workman need be ashamed. While ill-health prevents his return to China we are sure that China's cause will be well represented by his voice and pen in his old home. One of Dr. Martin's co-laborers has been elected to succeed him in the Presidency—Prof. C. H. Oliver, M.A.—who has been connected with the College since 1879 as Professor of English and Physics. We heartily congratulate President Oliver, and wish him unbounded success.

It is surprising that the general unrest of the country in consequence of the foreign war and the internal rebellions has not affected the attendance upon mission schools more seriously than it has. In the disturbed regions schools have been of course abandoned for the present, but in other places there seems to be an universal interest on the part of the people and increased applications for admission. This general disturbance, while working great disaster to certain sections, cannot but set the thinking portion of the people to a serious consideration of the advantages of the new education. Something must happen to awaken the lethargy of the people in educational matters as in other things, and these disturbances may be occasion of a large increase in the attendance of our schools.

Rev. J. S. Whitewright, of the English Baptist Mission, Shan-tung, has sent us a "Compendium of the Classics" which he published about ten years ago at the request of his Mission. This book

was printed for the use of scholars in village day-schools and also in the training college for pastors and evangelists. It includes extracts from the Four Books—the Shu-king, the Shih-king, the I-king and the Hsiao-king. Its aim is to select the best teachings of the classics on religious, moral and political questions. The plan of the book has met with the hearty approval of Prof. Legge, of Oxford, and of many other prominent sinologues. It is printed in large clear type, and covers eighty-three sheets of the usual size of the ordinary editions of the Classics. No explanation of passages is given, and no introduction explaining the purpose of the book. Much space is left vacant in the separation of paragraphs, which might well be utilised. The author has in hand a revision of the compendium, and intends to add to it a short Christian compendium. This will meet a great need in mission schools and colleges, and if prepared with great care, and in consultation with other educators, is bound to have a great sale.

The study of history has been more or less neglected in nearly all of the courses of study in our mission schools. This has been partly due to the paucity of text-books, but chiefly to the slavish adherence to the models of home curricula. However, the conditions of China demand a much larger attention being given to this branch than in western lands, where popular works on the history of one's own country and other countries, are to be found in every home. Most Chinese are poorly informed as to the history of their own country, but are wholly ignorant of the history of other nations. Their contempt for foreigners does not seem to be mitigated by a knowledge of present inventions, which they are ready to accept. Only a knowledge of the growth and development of these nations can give the Chinese a proper estimate of the foreigners with whom they are forced to associate. When they study Egyptian and Babylonian civilization and compare it with their own golden age, when they understand the condition of Grecian art and literature contemporaneous with their own sages, when they carefully examine the growth of constitutional government in European lands and of democracy in America, when they study the religious tendencies and developments of the different nations, then only are they in a position to appreciate their own position in the great family of nations. Hence history ought to be given a prominent place in our colleges and schools, and good text-books ought to be multiplied. Carlyle says that the historian ought "to be gifted with an eye and a soul." Such a historian in our midst would do much to allay prejudice and dispel superstition just as the recently published *History of the Nineteenth Century* by Rev. T. Richard is already doing.

It is with much pleasure that the following four names are added to the list of members of the Educational Association of China:—Rev. J. N. Hayes, of Soochow; Dr. H. T. Whitney, of Foochow; Miss Marietta Melvin, of Shanghai; and Rev. D. S. Murray, of Tientsin. The Association now numbers nearly one hundred members.

Correspondence.

USE THE CHINESE DAILIES.

To the Editor of

"THE CHINESE RECORDER."

Huchow, Chekiang.

DEAR SIR: Some of the Chinese daily newspapers have an immense circulation. At present there is no other reading matter which so mightily influences the masses of native business men, whose goodwill it is all important for the missionary to retain. Such a paper, for example, as the Shanghai *Sin-wen-pao*, with a circulation of 30,000 copies daily, reaches perhaps 100,000 readers.

Let missionaries in outports and inland cities get from among mission teachers or preachers men who will act as occasional correspondents,—incognito, if possible, as giving the missionary better opportunity to influence the correspondent. Let the absurd stories of Chinese valor be accompanied by judicious notes in the correspondence calling attention to the secular benefits to China from missionary work. Hospitals, schools, the reformation of bad men and many details of Christian life could be sparingly worked into the correspondence, and thus reach a thousand minds where the tract or the sermon reaches but one. False notions of the West and of Christianity could be corrected and truth stated about our work.

The proprietors of the papers pay

for correspondence. A little time spent in the tea-shops would be sufficient. A wide awake native preacher who mingles as he ought among the people would collect many news items without any waste of time or interference with his oral preaching of the Gospel.

Mr. Ferris, 24 Boone Road, Shanghai, proprietor of the *Sin-wen-pao*, would like to have in many more cities good native correspondents under the supervision of a local missionary, provided the identity of the correspondents is not made known to the public. In this way reliable news would be sent, and frequent opportunity given also for a word in favor of Christianity or of Western education.

Is not this a matter worthy the attention of missionaries now?

G. L. M.

AN EXPLANATION.

To the Editor of

"THE CHINESE RECORDER."

Nankin, October 6th, 1895.

DEAR SIR: I recently published a tract on the subject, "What must I do to be saved." Rev. T. W. Houston, of Nankin, gave the tract a well-worded, and in the main, quite satisfactory review. Though this review was unsolicited I am none the less obliged to Mr. H. for his kindness. May I be permitted,

however, to say to those who are interested in such matters that Mr. Houston's criticisms, in some measure, fail to do me and the body whom I represent full justice, or perhaps I had better say that they do us injustice. It was not the object of the author in any part of the tract to give a list of the Commandments. In answer to the question "what is sin" it is stated that the breaking of God's Commandments constitutes sin, and then follows a brief epitome of the Commandments which, as it happens, does not specifically mention the fourth Commandment . . . It was not the intention of the author to pass lightly over any of the Commandments, nor to intimate that any of them are unimportant. I do not keep the Sabbath mentioned in the 4th Commandment, nor do any of my brethren. If there are any missions in China save one (and to that Mr. Houston and myself do not belong) who do observe the Sabbath I have not met them, nor heard of them. I keep the Lord's day in memory of the resurrection of Jesus as do all of my brethren so far as I know. But this question is not raised in the tract. Then again, that I argue for the peculiar position of the Church to which I belong on the question of the *action* of baptism, is not strictly correct. No mention is made of any one's peculiar views on this or any other subject. Several passages of Scripture are quoted and certain conclusions reached from the exact wording of these Scriptures and not from any special exegesis. This is done in explanation of the term *Sī Li*, which the average Chinaman, untaught, takes to mean some kind of a bath. I submit that the tract is not controversial, and that it is undenominational because it is scriptural.

Respectfully,

F. E. MEIGS.

MISSION TO THE CHINESE BLIND.

Meeting of Committee.

Glasgow, 8th July, 1895.

INTER ALIA—

The Committee have received with much regret a printed copy of a letter addressed to them, dated Swatow, 13th May, 1895 (which seems to have been printed and published in China before being sent to them, and the original of which has not yet reached them). The printed copy before them bears the names of fifteen out of the seventeen members of the Conference Committee on Vernacular Versions.

The Committee find that this paper takes up largely the ground traversed in a letter recently received from the Rev. John C. Gibson, of Swatow, Secretary of the Conference Committee, in which similar complaints—the first that had reached the Committee—were submitted.

The Committee agreed to assure the Conference Committee that they are cordially interested in all efforts to bring the Scriptures within the reach of the people of China, that they gladly recognise the service rendered in this respect by the publication of versions in Roman letter, and have individually done what they could to show their interest in such publications. Nothing was further from their intention or wish than to 'take the responsibility before the Christian public of condemning the use' of the Romanized system. They observe with pleasure that in the letter of the Conference Committee the practical value of the Murray system for teaching mandarin-speaking blind Chinese to read and write is not questioned; while the Committee have ample testimony to the remarkable results which have followed the use of Mr. Murray's adaptation of the same system for the

benefit of illiterate sighted persons.

The Committee do not profess to have any personal acquaintance with the intricacies of Chinese dialects, or with the comparative merits of different systems of reducing them to writing. Friends in China may possibly appreciate better their difficulty in such respects when they compare the two following statements. The printed letter before them says: 'In the Shanghai, Wenchow, Foochow, Amoy, Swatow, Hakka, Canton and Hainan dialects the tones are fully and accurately indicated by a simple set of accents.' But in the CHINESE RECORDER for June, 1891, a statement appeared from the pen of one of the signatories of this letter, signed also by seven other missionaries, affirming that 'in Southern and Central China the tones are ignored in all Romanized books,' to which is added 'on account of the expense.'

At the same time, in view of the statements now made to them, which they receive with great respect, the Committee readily own that their warm appreciation of Mr. Murray's work, both among blind and sighted Chinese, has led to their placing it in exaggerated contrast with the Romanized systems. They sincerely regret if by so doing they have in any degree injured the work which the Conference Committee desire to further, and will guard against any such mistake in future Reports.

Extracted from the Minutes.

WILLIAM J. SLOWAN,
Secretary.

FALSE ACCUSATIONS.

To the Editor of

"THE CHINESE RECORDER."

Foochow, Sept. 21st, 1895.

DEAR SIR: Last spring while touring at the backside of the Fukien province in the southern part of

the Shao-wu prefecture I noticed here and there pasted upon the fronts of the Chinese inns certain printed sheets. Some were from some famous shrine in Shantung, others were from a like place in Sz-chuen. One large sheet was an exhortation against slaughtering the cow; but there was a smaller sheet, which was of a more questionable character. It purported to give an account of a vision which some one had seen, in which the God of War appeared in mid heaven and announced that terrible calamities had been decreed for China during this year. It also stated that through the intercession of the Goddess of Mercy these calamities had been averted. During that tour there passed near by where I was a man dressed in a peculiar garb and bearing a sort of standard, who prophesied that on the birthday of the God of Thunder disasters would occur. He also stated that in a certain village, where there are a few Christians, such and such persons had been hired to embrace a foreign religion, and ought to be killed. His idea seemed to be that the gods were angered by this embracing of a foreign religion. Such things all help to disquiet the minds of the people. The vegetarians who committed the Ku-tien massacre seem to have been a mixture of rascality and fanaticism. The same person can be both a fanatic and a rascal.

But one of the hateful things about the way mandarins deal with all cases of attack on missionaries is the unfailing certainty with which they attempt to throw the blame on the victims of their inefficiency or malice by inventing some wicked slander against them. Thus when some years ago the Rev. Dr. Sites was assaulted by a hired mob in the city of Yen-ping in this province the mandarins reported to the American Consul that Dr. Sites had shot a man, and so provoked

the attack; and they even went so far as to hire a man who had once received a gunshot wound to personate the man who had been shot. This is the regulation thing; and in the case of the Ku-tien massacre there is reason to believe that the prefect who went up to Ku-tien to investigate prepared a despatch which threw the blame of the affair on Mr. Stewart and the native Christians, but afterward recalled it. These attacks are hatched in slander, nourished by slander and defended by slander. The father of these slanders was a murderer from the beginning, and abode not in the truth.

To my mind one of the most serious mistakes made by foreign officials in dealing with such cases is the manner in which they have lightly passed over this detestable conduct of the mandarins. If I am correctly informed, according to Chinese law it is a capital offence to lodge a false accusation against an innocent person. If our officials could make it dangerous, business for the mandarins to thus falsely accuse any foreigner it might go a long way toward forestalling further attacks. As it is now the mandarin's first move is to insult the foreign consul with an atrocious slander of his fellow-countryman; and the consul is expected to tamely submit to it, and do nothing more than reply in polite and diplomatic terms that the mandarin lies.

J. E. WALKER.

DEMON POSSESSION AND ALLIED
THEMES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the October RECORDER "J. C. G." has a very appreciative and, in many respects, a very good review of Dr. Nevius' latest book. But one must dissent from the opinion "that the narra-

tive of facts is the best part of the book," and hold that the cautious induction made from the facts is more valuable, and that, to the *Christian* scholar, the masterly review of the teachings of God's word in chapters 14, 15 should be the most impressive part of the book.

The question is not merely one of evidence, that is, of testimony as to certain alleged facts of the present time; it is also one of authority, of the testimony of Christ and of his first followers as to demon possession in their day. No testimony could be more direct and more unequivocal yet more varied in form. The Scripture writers, like intelligent Chinese, draw a clear line of distinction between idiocy, epilepsy, lunacy and demon possession. Dr. Nevius points out the remarkable resemblance between modern cases in many lands and those recorded in the Bible. It is for the doubters, then, to show that demoniac possession was to cease with the apostolic age.

For their induction Dr. Nevius and his editor marshal a long array of well attested facts, including those given in the Scriptures. And why should the latter not be included? Does it weaken the author's argument to charge him with "tacitly relying on a mass of observations which are not within the author's reach"? By no means. Every book-writer does so, and must do so, or write from a very narrow range. A physician sets out to maintain some theory of medicine. Nine-tenths of the phenomena from which he argues is 'a mass of observations beyond his reach.' But he trusts to what other eyes have seen and other pens recorded.

Dr. Nevius appears to cite solid facts. What, for instance, can be done with the recent experience of Pastor Blumhardt, whose statements are confirmed by the testimony of prominent educated men, officials and physicians? The critic

says: "Now not one in a hundred of educated people among ourselves is competent to tell a simple story of facts as they were, without error, color or *material* omission"! It is time, then, for some one to order a pause in the indiscriminate praise of Western education. If the above statement is not sadly exaggerated then good-by to Christian Evidences; for, surely, the Gospel writers and the apostles were not trained to observation and logic as is the modern college and seminary graduate, and the New Testament records must be consigned, as some have consigned those of the Pentateuch, to the limbo of "idealized history." *If not one in a hundred of educated missionaries is competent to tell a correct story of what he has seen, then it is folly to think we have learned the truth about the riots in the West and in Fuhkien, and foreign residents have made much ado about nothing, for they have believed the reports of a mere dozen or so of probably incompetent witnesses.*

As to the case seen by Dr. Nevius personally, related on page 37, it should be distinctly noted that the woman was a professional. She had long courted and sought the demon for gain. It was a very different case from those of persons possessed *involuntarily*. This woman had had the claims of Christ fully presented. She had rejected them, and in her normal intervals, too, when she had mental struggles between right and wrong. She had chosen evil for the sake of gain. Further, the family did not ask Dr. Nevius, so far as we know, to do anything for her. He wanted to see her, indeed, but he records no hint that the Holy Spirit gave him the least encouragement to pray for her. Believers do not cast out demons; *but the Holy Spirit does so through believers*. The Spirit is sovereign. In some cases he does not lead the Christian to

exercise faith. But in cases where the possession is involuntary, and when the afflicted one or his family *invite* Christians to go and pray, to go and cast out the evil spirits, is the part of humble faith and loyal obedience, born of the Holy Spirit and honoring to many promises of the unchangeable word. "And these signs shall follow them that believe."

Further, the cases that come under the cognizance of missionaries' eyes and ears may not be so rare as the reviewer supposes. Missionaries are slow to report them to an incredulous public which assumes, without evidence, that demoniac possession ceased with the first Christian century,—if indeed such a weird and unscientific thing ever really existed at all! But now and then a case is printed. In the *Christian Alliance*, August 28th, is the following from Mr. Aug. Karlsson, of the China Inland Mission:—

"In the afternoon at the close of our service in the street chapel one man came and asked me to go with him to a family where the husband has lost his reason and pray for him. He was kept bound by the hands and feet, and beside that two men kept him on the bedstead. At our entrance he burst out in fury and cried so loudly that one word could not be heard of what we were talking between ourselves. We, some of our Christian men and myself, knelt down in prayer to God through Jesus Christ to restore the man and cast out the evil spirit. After some public and silent prayers for quite a while the man seemed to get somewhat better, so that we could speak to him. After we had gone the sick man fell into a sound sleep and slept the whole night till late the following day. Awaked from sleep he was perfectly well, dressed and went out to tell his neighbors that God and Jesus Christ, through the worshipping of the foreigner, had made

him whole. Not only that, but he walked out on the streets and told his friends the same thing. He and his whole family did praise God, and sent a man to let me know about the great change which had taken place. To-day it is the ninth day, and the man is very well."

Now let us inquire whether Chinese evidence is worthless. *Heathen* Chinese testimony, when selfish interests are involved, is one thing. *Christian* Chinese testimony, when no selfish interests are involved, is quite another. If it is not, what is your mission work good for? Dr. Nevius has shown that the ordinary Chinese, both heathen and Christian, have the same natural aversion to have anything to do with persons supposed to be afflicted with demons. So far, then, their testimony is more probably true. It may be that there are a few native hangers-on in mission employ who are so nearly feeble-minded that "their ideas fall promiscuously under the head of 差不多," but such is not the character of the native Christian leaders named in Dr. Nevius' book, or of many in other missions, who through long study of the Bible and through conscientious search for truth from all sources, have become the peers of their Western teachers in ability to note carefully and report exactly what they see and hear. Not of such flimsy fiber of brain and heart are the natives made, who through faith have wrought righteousness, obtained promises, received physical healing through prayer, endured persecution, opened and held for God cities that were strongholds of Satan, and, in spite of overwhelming odds been the means of winning tens of thousands of their countrymen to a new and nobler life. In one province of China there are a number of recent cases of apparent demoniac possession permanently restored through the use by native Christians of the mighty

Name of Him who is yesterday, to-day and forever the same. To attempt to discredit the disinterested testimony of these Christians is to cherish an incredulity not unlike that which animates many of the self-styled higher critics in their purpose to break down the credibility of the Biblical records. Let the man of God beware of imbibing their spirit or playing with their sophisms. The Jews, like the Chinese, were Orientals, separated at a great distance in time as the Chinese are in space from the Great Western Nineteenth Century. The Jews were untrained in analysis, strangers to deduction and induction, and had not so much as heard whether there be any Scientific Method. They were therefore incompetent to record what they saw or imagined they saw. But they were fond of telling a good story "for religious ends," of course, and thus quite capable of being deceived or even of deceiving others—for "a moral purpose," to be sure. In page after page of such utterances of skeptical sophists one might substitute the term "Chinese" for "Jews" without any other change. The same line of argument that undermines faith in the Biblical narratives may be used in discrediting the evidence brought forward by Chinese Christians to the existence of the supernatural.

Is it not most fitting for the Christian missionary reverently to believe what the spirit-taught apostle said, that in his time Satan was transforming himself into an angel of light, and to believe, in the absence of evidence to the contrary, that he still has power to do lesser wonders—to personate the spirits of deceased mortals and usurp control of human bodies? Against the assumption that such things passed away with the first Christian century we are told: "But the Spirit expressly says that *in later seasons* some will revolt from the faith, giving heed to seducing spirits and

to teachings of demons in hypocrisy speaking falsehood, of demons cauterized in their own conscience, etc."—*Rotherham's translation*. The final message of the Lord Jesus to the Churches is in Revelation, the only book of the Bible which begins with a special blessing promised to the reader. In chapter 16 John was not beholding in vision symbols of

events contemporaneous with himself. He was looking at some scene down the ages when he saw "three unclean spirits, as it were frogs; for they are spirits of demons, working signs, which go forth unto the kings of the whole world to gather them together unto the war of the great day of God, the Almighty."

G. L. M.

Our Book Table.

The first edition of the *Philosophy of the Plan of Salvation*, by Rev. W. M. Hayes, Tungchow, having been exhausted, a new edition is being printed, and will be ready shortly.

The Golden Horned Dragon King; or The Emperor's Visit to the Spirit World. Translated from the Chinese by Rev. Samuel I. Woodbridge. Printed at the North-China Herald Office, 1895.

The time of the story is that of the T'ang dynasty, and seems to be as true a representation of the Chinese mind as the *Arabian Nights' Entertainments* are of that of the Moslem. It is a fiction of the hobgoblin order, and seems to give a true picture of the course of justice in Chinese courts and among Chinese magnates. It well illustrates that outward respect for forms of law and justice, and that crafty, unscrupulous and constant disregard of all those correct principles which are eulogized in literary essays. The pamphlet is well written, in a free and easy style, and is well worth reading. It is a fiction that is a truer representation of the official life of China than much that passes for history.

J. A. S.

Luther Halsey Gulick, by Frances Gulick Jewett. Boston and Chicago: Congregational Sunday School and Publishing Society.

This beautiful story of Dr. Gulick's life comes as a happy surprise

to many of the friends who knew him best. Not a few of our readers had the privilege of counting themselves among this circle, and yet even they knew little of the varied experiences of his remarkably useful life. How delightful it was to sit and listen to him! His conversation had a fascination all its own. He was a true word painter, and dipping his pencil in the flow of his pathos, humor, or wit, he enlivened the picture of his life experiences, or pointed the moral of the wise lesson he taught in a way peculiar to himself.

His daughter, who writes thus entertainingly the story of his life, says in the Preface: "It may perhaps be asked whether there were no other side to the character which has been pictured. The answer to the query is that every human life has its stronger and its weaker side, but that a daughter writes this history, and though she has striven to be honest, her father is its hero." Not to this daughter only was Dr. Gulick a "hero." Many other lives in far away places in the world drew much of their inspiration and help from this same life. From the time the love first "beamed upon him from his mother's eyes" in 1828 until the Glory Gates opened for him in 1891 he was a helper and a worker in the wide worldfield.

In his early boyhood he was the one of whom mothers said: "We always felt perfectly safe when our

boys were with him," and a little later he became the industrious, plodding student; sorry when extra play time was granted because his teacher was sick. This moral and mental prophesy of his life was more than fulfilled as the years went on.

But the very superiority of his character, the high plane upon which he lived and from which he viewed all men and things left him, in a certain sense, in solitude. From the time the boy of twelve left the home-nest in Honolulu, and after a voyage of eight months, reached what he pathetically calls, "the land of my forefathers, but not my home;" until his marriage, he seems to have lived a peculiarly lonely life; but through it all the noble, brave boy developed into the nobler braver man.

It has fallen to the lot of few to labor in so many lands among people of such divergent character and to fill so many positions of usefulness as did Dr. Gulick. Whether as missionary and physician in the Caroline Islands, risking his very life in his efforts to rescue the people of Ponape from the scourge of small-pox, at a time when, not

having any vaccine, he voluntarily inoculating himself with the virus of small-pox itself, and then retiring to his little hospital alone to watch the process of life or death, so to speak laid down his life for the Ponapeans; or as Secretary of the Hawaiian Evangelical Association; or laboring in Spain and Italy; acting as Assistant Secretary to the Board in Boston, or as Agent of the American Bible Society in Japan and China; as editor and preacher; he manifested everywhere that versatile talent which made him a marked man wherever he turned.

All these are graphically portrayed in the volume before us, making the work one of no ordinary interest and attraction. The principal fault we have to find, which yet we suppose is accounted for by the desire of the living daughter not to say too much, is that more is not told of the life in Ponape, and especially of the incipency of the work there. Of the work of Dr. Gulick in China many of our readers are already familiar. The RECORDER is much indebted to him for his faithful and efficient services in its conduct during the time he acted as editor.

Editorial Comment.

A CIRCULAR issued by the Secretaries of the British and Foreign Bible Society, announces the appointment of Rev. G. H. Bondfield as the Agent of this Society for China, in succession to Mr. Samuel Dyer. We understand that Mr. Bondfield takes up the duties of the Agency on the 1st inst.

* * *

OUR attention has been drawn to an error in last issue, page 470.

Mr. Hogg, as we have been reminded, does not belong to the China Inland Mission, but is working with other unconnected brethren in Shantung.

* * *

NEARLY a year ago the Rev. John Ross passed through Shanghai on his way home, and in the Shanghai Missionary Prayer-meeting gave some account of the work among the people of Manchuria. The work

had been very encouraging, but on account of the war with Japan the missionaries had had to leave the field, and the native Christians would be under the necessity of looking after themselves. Dr. Ross at that time expressed himself as confident as to the manner in which they would abide the trial. A few days ago he again passed through Shanghai, and in the same prayer-meeting told how the Christians had not only remained firm, the women, even, in cases where it was not possible for them to meet with the men, coming together and holding meetings by themselves, but in one congregation they were able to report an addition of twenty members during the year. Though the foreign "Pastor" was far away meetings had been regularly held, and the outlook was most hopeful. We have great faith in the "staying" qualities of the Chinese, and are more and more convinced that while mission work may seem to advance more slowly here than in some other lands—Japan, for example—yet it has come to stay, and future generations will see a stronger and more satisfactory church here than in Japan.

* * *

In addition to the testimony from Dr. Ross we have received from various quarters encouraging particulars as to how the native Christians have stood the recent winnowing. Of course we must remember that in most cases the throwing back upon themselves has been a throwing back upon God, whom they have found by trying although blessed experience that they can trust. One friend reports that the war proved more help than hindrance to the work of his station. In another instance we hear of a native brother who took joyfully the spoiling of his goods. We are glad also to report that whilst recent dangers showed how

the native Church could be depended on to carry on the work, they brought out many tokens of friendship and goodwill from unlikely quarters.

In a letter published in *The British Weekly*, from Dr. Griffith John—whom we cordially congratulate on the completion of his fortieth year of missionary service in China (see *Missionary News*, page 548)—we find the following with regard to the Szchuen riots: "Almost to a man the converts behaved splendidly, in the midst of their trials. As the missionaries were leaving, the converts assured them that they would cling to Christ and their profession of His name. 'We will meet as before,' they said, 'and read our Bibles and pray. We do not promise to sing, for that might involve us in trouble. But we will not forsake the assembling of ourselves together.'"

* * *

MANY of our readers will be familiar with the excellent service rendered by Rev. A. Foster in his "Christian Progress in China." In the chapter on "The Church in China," containing memorials of Christian life and character, zeal and endurance, he brought a conclusive, although seemingly indirect, answer to many of the charges brought against missionary effort—charges which question the motives and frequently impugn the character of our native brethren and sisters. We trust something will be done to record these later instances of zeal and endurance. Not only do they answer the sneers against missionary effort, but they, if more widely known, would call out the more frequent prayers of God's people in more favored lands. Here for instance is an incident reported by Rev. P. F. Price and published in *The Missionary*: "One of our Church members, a painter, told me two days ago that his head

employer had tried to get him to work on idols. He refused. The headman pressed him, telling him it would make no difference, since the foreigners would not find out what he was doing. The Christian told them that he was serving the God of Heaven, and not the foreigners." Seeing that many other instances might be quoted we trust something will be done to keep the record compact and up to date.

* * *

THE Rev. Timothy Richard writes us under date of Oct. 29th: "I write to inform you of much progress in Pekin. A Hanlin Reform Society has been formed. The leader of it called upon me and placed the following order for books in my hands This promises to be a fine beginning. The Hanlins of Pekin are going to undertake to sell our publications! (Society for the Diffusion of Christian and General Knowledge.) Don't be afraid. Though this has come to pass the heavens have not yet fallen, nor has the earth opened up and swallowed them." In another letter he says: "You will be glad to know that we are making decided advances every day since I arrived here, now a month ago. Hanlins and Censors have met me very cordially. I have seen most of the higher mandarins, and they are inclined to be very friendly. Therefore Dr. Wherry and myself, to whom the work of representing Protestant Christianity to the government was committed, feel very thankful for the kindness received so far, and hope and pray that it is an earnest of some good to be got by our representation, but it is too soon to report as yet."

And so "the world does move," though slowly, almost imperceptibly. The Hanlins of Pekin have descended so far as to take note of outside barbarians to the extent of admitting them to their presence

and agreeing to make trial of some of their books and literature. It is a hopeful omen, and Mr. Richard is remarkably well adapted for the work to which he has given such patient and self-denying labors. He had contemplated returning home months ago; his wife and children having preceded him for a few weeks as it was supposed. Call after call, however, has come, and now Mr. Richard is in Pekin and with apparently less prospect of getting away than months ago. It is most earnestly to be hoped that his efforts will be crowned with abundant success.

* * *

MR. RICHARD has also sent us a copy of the Pekin *Wan-kwoh-kung-pao* (Review of the Times), concerning which he writes: "This is our Society's child, born in Pekin two months ago. It is issued every other day, in the same office as the *Pekin Gazette*, and has a circulation of 2,000. This is a significant sign of the times. May it grow and prosper." Considering the title and origin of the paper we must confess that its appearance is rather disappointing. It is a small pamphlet, $3\frac{1}{2}$ by 9 inches, on Chinese very thin paper, printed apparently from blocks, and the copy we have is numbered twenty-three. The whole amount of letter-press is just three leaves, or about twelve hundred characters, and discourses solely about railroads, not an item about anything else, and no date. Considered from a westerner's point of view this would scarcely be termed enterprising, but as an indication of an awakening from the lethargic sleep of what are considered some of the wisest men of the Chinese empire it is encouraging.

* * *

A BOOK has recently appeared in Japan, written by a Japanese, in English, and printed by a Japanese

press. It is full of typographical and grammatical errors, but is nevertheless one of the most remarkable books we have read in a long time. We would recommend every missionary to get a copy and read it. Dr. Faber says: "Every missionary could read it with profit." The title of the book is, "How to become a Christian, by a Heathen Convert." Aside from the intrinsic merit of the book in portraying the rise of a soul from darkness to light—the first "seeing men as

trees walking," because of only half opened eyes, through the gradual growth up to earnest Christian manhood, it affords an insight into the Japanese character and the motives which have actuated many, at first, in making a profession of Christianity. It has been country first, and Christ for country, until as in the present case it turns round and becomes country for Christ. We understand copies will soon be had for sale in Shanghai.

Missionary News.

—Rev. J. E. Walker writes from Foochow, 27th September, 1895: We are now at Ku-liang, the mountain health resort near Foochow. We came down from Shao-wu, the latter part of August, at the request of the American Consul, and shall remain here for some time yet.

All in our Mission are well. Mildred Stewart is steadily improving, but for nearly a month it was doubtful whether she would recover or not. There are now two young ladies sick on the mountain, who were themselves out caring for her.

At last reports 34 convictions had been secured out of 41 cases tried. Seven have been beheaded, and more are to be beheaded. We hold daily prayer meetings at 9 a.m. here on the mountain.

Letters have been received from Mrs. Saunders, Miss Marshall and Mr. Stewart's mother; all speak of being wonderfully sustained in the terrible bereavement. Such precious blood, such consecrated resignation and such earnest prayer cannot but bring rich showers of blessing to the work and workers in China.

"And some of you shall they cause to be put to death . . . And not a hair of your head shall perish" (Lk. xxi. 11-18).

CHINA MISSION CONFERENCE.

M. E. Church, South.

This conference met at Shanghai, 9 a.m., Sept. 25, 1895, Bishop Hendrix presiding, and was organized by the election of T. A. Hearn, Secretary; Sz Tz-kia, Chinese Secretary; and B. D. Lucas, Statistical Secretary. The regular order of business of an annual conference was followed. The conference met in the forenoon of each day from Wednesday till the following Monday inclusive; the ladies of the Woman's Board held their meetings in the afternoons, and the Mission meetings to consider estimates, etc., were held at night. The business was put through with despatch, and the meeting was one of great profit to all. Bishop Hendrix's talks on various occasions and his sermons on Sunday were indeed feasts of fat things to all who heard them. A devout and careful student of the Word of

God, a man of wide reading and close observation of men and things, Bishop Hendrix brings to the pulpit and platform an abundant store of matured thought and accurate information that is always happily and forcibly expressed to the pleasure and profit of all his hearers.

In 1876 Rev. (now Bishop) E. R. Hendrix came to China with Bishop E. M. Maroin on his episcopal visit to the China mission. At that time there were only five members of the Mission—three gentlemen and two ladies—and one of these had only been a year in the field. Sixty (60) native members was all that the Church records could show as to actual results of labor already expended. There was a girls' boarding-school in Shanghai of some twenty pupils and a boys' boarding-school in Suchow of twelve pupils. Stations for native preachers had been opened at Nan-siang and Ka-ding, and a single foreign missionary was stationed at Suchow.

Now after the lapse of nearly twenty years Bishop Hendrix comes on an episcopal visit, and is thus in a peculiarly suitable position to mark progress, or as he happily expressed it, to drive down another stake at the foot of the glacier, and by comparing it with the stake driven down twenty years ago he can mark the movement of the glacier.

The glacier does move. Progress in China, though slow, is nevertheless sure and manifest. This mighty mass of congealed heathenism is moving down to meet the conquering sunlight of a Christian civilization, whose disintegrating effects shall be no less certain than that which awaits the Alpine glacier under the all-powerful sunlight of an Italian sky.

Our statistics show a membership of 604 communicants and 812 probationers, a total of 1,416 adherents. Of this number 132 members were added this year, and also

567 probationers. There are 1,270 pupils in our schools. More than 15,000 patients were treated the past year in our hospitals. We have just fifty missionaries, men and women, belonging to our Mission. Our staff of native workers consists of about thirty preachers and helpers and some fifteen Bible women and female school teachers. The total Church collections the past year, for all purposes, was \$1,825. Of this amount \$590 was given by the native Christians.

In accordance with our Methodist system the appointment of all the workers, native and foreign, men and women, is made by the bishop after consultation with the presiding elders and the agents of the Woman's Board. Some important changes were made in the appointments of the foreign workers at this session of the conference. Dr. Y. J. Allen was relieved of the presidency of the Anglo-Chinese College and appointed editor of the *Methodist Advocate*, a newspaper that is soon to be started in connection with our Mission. Dr. A. P. Parker was changed to Shanghai and appointed President of the Anglo-Chinese College, and Rev. T. A. Hearn was appointed Principal of Buffington Institute at Suchow. H. L. Gray was granted leave of absence for a trip home on furlough. Miss. L. A. Haygood was appointed Superintendent of the Woman's Work of the China Mission. The rest of the foreign workers remain about as they were before, and only a few changes were made among the native preachers.

Bishop Hendrix has now gone to Korea to look out a place for a mission of our Church to that country. This mission will probably be opened within a year from this time. Mr. Yun, a member of our Church, who was educated in the Anglo-Chinese College and our Vanderbilt University, Nashville, Tenn., is now

Vice-President of the Board of Foreign Affairs in the Korean government. Being a devout Christian and a progressive man he will be in a position to give very considerable assistance in the work of establishing a mission of our Church in that land. Dr. C. F. Reid accompanies Bishop Hendrix on his tour of exploration.

Four new missionaries—Revs. W. B. Nance, E. H. Pilley and O. E. Goddard and wife—have arrived to join our Mission, and others are to follow soon. Mr. Nance will go to Suchow to teach in Buffington Institute. Mr. Pilley is appointed to Nan-zing with Mr. Lucas, and Mr. Goddard is appointed to Shanghai as Vice-President of the Anglo-Chinese College.

The past year has been the most prosperous in the history of our Mission, and we look forward confidently to a still greater measure of success in the year upon which we are now entering.

"THESE FORTY YEARS."

(From *N-C. Daily News*, 15th Oct.)

Many will be interested to learn that on Tuesday, September 24th, the Rev. Griffith John, D.D., completed his fortieth year of missionary service in China. The number of Chinese missionaries who have remained on the field for so long a period is, unfortunately, very small, and Dr. John now takes his place amongst a very few honoured veterans who came out in the "fifties," or earlier. It would scarcely be true to say of Dr. John "that his eye is not dim, and his natural force is not abated," but he is still full of fire and energy, and there is reason to hope that he may be spared to celebrate his Jubilee in the land where his name is so widely known, and where, by God's blessing, he has been enabled to accomplish so great a work. The popular tracts

prepared by Dr. John have been circulated by the million for many years past, and the demand for them is growing every year. As one result of this wide distribution of his tracts the name of Yang Keh-fei (John Griffith) has become familiar to thousands of Chinese who have never seen or heard him. His translations of the New Testament, the one into easy, scholarly Chinese, the other into mandarin, are being increasingly used and appreciated. His sagacity and large experience combine to make him a safe and trusty counsellor, and his kindliness and courtesy make it easy for all classes to avail themselves of his ever-ready assistance. His intimate knowledge of Chinese official methods, and close acquaintance with the intricacies of Chinese thought and subterfuge, have been signally useful in enabling him to bring to light abuses which might otherwise have remained concealed for years,—notably the anti-foreign Hunan literature which Dr. John traced to the author. His enthusiasm has been a constant source of inspiration to both missionaries and native Christians, and to none more than to his own colleagues. It is almost an education merely to hear Dr. John describe the various changes which have taken place in this empire since the year 1855, when he arrived in Shanghai. As to the work for God which he has done in Central China, during these forty years, no brief record could adequately deal with it, and it must suffice to say that it is a matter for congratulation that so valuable a life has been spared to the Central China Mission of the L. M. S., and to the work in China generally, for four decades.

It will be gratifying to the hosts of friends in all parts of the world who love and esteem this veteran missionary, that so important an occasion as his fortieth anniversary of service was not allowed to pass

without notice. At a small gathering of those of his colleagues who were able to be present, Dr. John was asked to accept as a memento of the occasion a handsome album containing a collection of portraits of past and present colleagues and room for more, and also a lately published work on China. The speeches delivered at this little gathering were of altogether too sacred and private a nature to admit of

their being reported, but it may be remarked that they all bore evidence to the fact that his own colleagues yield to none in the respect and affection which they cherish for their venerable leader.

ARTHUR BONSEY.

Hankow, 30th September.

[We regret that pressure on our space prevents us giving particulars of a more representative gathering to congratulate Dr. John.—Ed. C. R.]

Diary of Events in the Far East.

October, 1895.

1st.—From advices received from Peking we learn (says the *N.-C. Daily News*) that the demands of the British Minister, Sir N. R. O'Connor, have been complied with. An Imperial Decree was issued on Sunday night cashiering the ex-Viceroy of Szechuan, Liu Ping-chang, and ordering that he shall never again hold office, on the ground that he failed to protect the missionaries, and as a warning to others. The punishment of the subordinate officials is ordered by the same decree.

8th.—The Tai-won-kun at the head of two battalions of troops forced an entrance into the palace at Seoul this morning.

—The *Novoe Vremya* publishes a telegram from Vladivostok which states that three companies of engineers have started for Manchuria in order to make surveys for the Trans-Siberian Railway.

12th.—Japan agrees to a reduction of the supplementary indemnity, in consideration of the evacuation of Liao-tung, to thirty millions of taels, and has promised to evacuate three months after payment of the indemnity. China undertakes to pay very shortly the first instalment of the war indemnity. We understand an assurance has also been received from Japan of the freedom of navigation of the Formosa Channel. Japan also promises not to cede Formosa or the Pescadores to any other power.

13th.—Kagee (Chia-i, a large town in the interior of the island, some forty miles N. E. of Tai-nan-fu) has been taken by the Japanese forces advancing southwards by land. Thirty Japanese ships having arrived off An-ping, Mr. R. W. Hurst, H. M.'s Consul, went off on

H. M. S. *Pique*, taking the terms of surrender proffered by Liu Yung-fu, the Black Flag leader.

14th.—Steamer *Kung-pai* destroyed by an explosion near Kin-chou, the prefectural city near the north-west corner of the Gulf of Liao-tung. A large proportion of the 700 soldiers on board when the explosion occurred, as well as the captain, two officers, two engineers, and a passenger were all killed or drowned.

15th.—The Japanese demand the unconditional surrender of the Black Flags, which Liu Yung-fu refuses to agree to. The bombardment of An-ping is hourly expected. The land forces are close to Tai-nan-fu. The foreigners are on board H. M. S. *Pique*.

18th.—General Miura, Japanese Minister to Corea, having been found responsible for the late *coup d'état* at Seoul, has been recalled.

—Takao was taken on Wednesday (the 16th inst.), and the refugees are flocking to Amoy.

21st.—Fourteen more of the Wha-sang murderers were executed at Ku-cheng this morning.

—Liu Yung-fu, the Black Flag chief, escaped by junk on the 19th with some followers. His soldiers are surrendering. The Japanese fleet is off An-ping.

—At five this morning the Japanese men-of-war approached the fort at An-ping, but the Chinese did not fire. Then the Japanese landed a force of marines, and the Chinese fired a few shots, which were returned by the Japanese men-of-war, on which the Black Flags retreated. The foreign residents and their property have suffered no injury. The southern